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New Student Registration ..... Sept. 17  
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# Exploring the Universe

By Dr. Franklin S. Harris Jr.

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## SATELLITE DATA DESCRIBES PEAR-SHAPED EARTH

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## THE COVER

For this month of the Mormon Pioneers our artist has depicted the great heritage that belongs to all of the West. Farrell Collett, chairman of the art department of Weber State College, is the artist.

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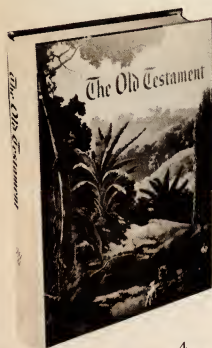
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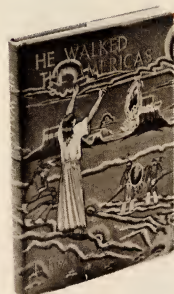
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# Letters and Reports

## SCOUTS ADVANCE TOGETHER

Every member of the troop advanced in rank at the same Court of Honor—this is the proud record of Riverdale (Utah) Ward Boy Scout troop 35. Each of the forty-two boys in the troop received an award at the recent awards evening. According to Scoutmaster Brent Heninger, "every boy an Eagle" is the troop's goal by the end of summer.

Front row, l. to r., assistant scoutmasters Donald Child, John Clawson, Clint Cutler; Scoutmaster Heninger; assistant scoutmasters Johnny Hull, Dale Child, Dennis Hull. Directly behind Scoutmaster Heninger: Billy Bishop, Lynn Taylor. Second row, l. to r., Dennis Mann, Drew Mitchell, Skip Fuller, Norvan Thompson, Garth Tesch, Bruce Parkinson, Bob Burton, Dale Nay, Douglas Nightingale, Bryce Gibby. Third row: Jarrell Hull, Bruce Carlsen, Jeffrey Bingham, Bob Taylor, Terry Warner, Melvin Ritter, Craig Nay, Sheldon Anderson, Robert Tesch, Miles Crabtree. Fourth row: Clifton Mitchell, Don Jackson, Bob Fowler, David Loper, Sidney Cragun, Andy Nightingale, Gordon Champneys, Milton Goff, Michael Henderson, Johnny Thompson. Not pictured are Ken Foster, Lowell Farr, Stephen Thompson, Marvin Bennett, Craig Player, Terry Pierce, Gary Pierce, Stephen Child, and Brent Foster.



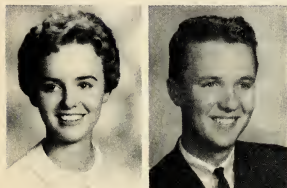
## WESTERN GIRLS EARN GOLD MEDALLIONS

Three young women have brought honor to their states and missions in California, Idaho, and Oregon by earning seven individual awards and receiving the YWMLA Gold Medallion award. Judith Crestvion of the Raymond Branch, Evergreen (Washington) District in the Northwestern States Mission, received the award in March. She earned five individual awards in The Dalles Branch, Mid-Columbia (Oregon) District, and two in the Raymond Branch.

From Grace, Idaho, Ruth Izatt received the Gold Medallion. She was a member

of Thatcher Ward, Bannock (Idaho) Stake, and presently is a sophomore at Utah State University, where she serves as ward YWMLA secretary and is working on the Golden Cleaner award.

A convert to the Church in 1956, Maureen G. Young in Eureka, California, was the first to earn this award in the Redwood (California) Stake. Maureen, who began attending MIA as a second year Beehive, nevertheless earned 89 out of a possible 90 Honor Badges. She is a sophomore at Humboldt State College and writes for two daily newspapers in northern California.

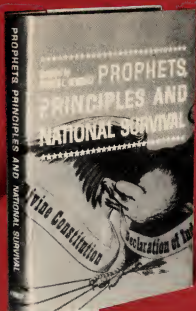
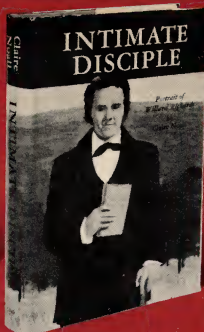
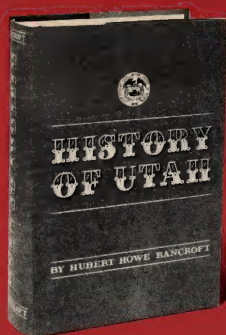


## BROTHER, SISTER SHARE RECORD OF DEDICATION

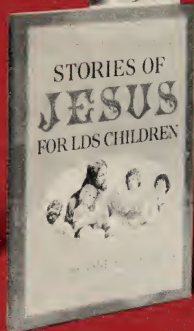
An Ogden brother and sister have followed parallel paths in their church activity. Richard H. Lewis earned seven Individual Awards and his Duty to God award and is now serving a mission in New Zealand. Sister Louise earned eight Individual Awards, was an Honor Bee, Mia Joy, and Silver Cleaner. She is now serving a French mission.







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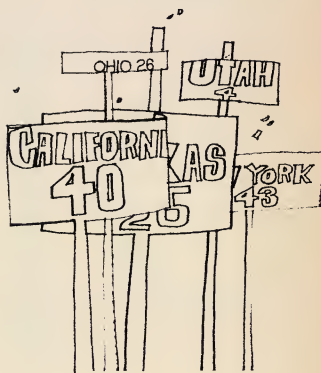
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## The Electoral College: 1964

THESE TIMES

By Dr. G. Homer Durham  
President, Arizona State University, Tempe



No two elections for the American presidency are alike. Times change. Nominees change. People's attitudes change with the times and with the nominees. And the electoral college and its arithmetic also change.

In 1960 the election was close. John F. Kennedy was elected by one of the smallest popular-vote margins in history. That vote, in the fifty states, gave him 22 states which produced 303 electoral votes to win. Richard Nixon carried 26 states amounting to 219 electoral votes. Senator Harry Byrd of Virginia won the remaining 15 of the 537 total available in 1960.

In one sense, the 1960 election was "won" by Mr. Kennedy in Illinois, where a margin of 9,000 popular votes, 2,377,000 to 2,368,000 for Nixon, won 27 electoral votes, with slightly wider victories in Michigan (20) and Minnesota (11).

In 1964 there will be fifty states and, for the first time, the District of Columbia will have three electoral

votes. The Twenty-third Amendment to the Constitution, effective in the 1964 election, thus provides 51 contests for a total of 538 electoral votes. The winner will need 270 to win.

Twelve states offer the largest prizes to the campaigners in terms of electoral votes. All but the four starred were carried by Mr. Kennedy in 1960:

1. New York .....	43
2. California .....	40*
3. Pennsylvania .....	29
4. Ohio .....	26*
5. Illinois .....	26
6. Texas .....	25
7. Michigan .....	21
8. New Jersey .....	17
9. Florida .....	14*
10. Massachusetts .....	14
11. Indiana .....	13*
12. North Carolina .....	13

Total electoral votes,  
12 most populous states .....281



In 1960, the Republican nominee, Mr. Nixon, carried four of these twelve states: California, Ohio, Florida, and Indiana. In 1964 these states are worth 93 electoral votes. Any nominee in 1964 who can win all twelve will be elected (with 281). A nominee who could win eight or more of these states would probably achieve victory, or at least make victory almost impossible for an opponent in the other 39 jurisdictions.

At this time it would appear unlikely that any Southern or other revolt over a civil rights issue could present insuperable difficulties for the Democratic nominee. Alabama gave a majority and Mississippi all of its electoral votes to Senator Byrd in 1960. Mr. Kennedy won without them. At this writing, it appears to be unlikely that any other states would disregard the regular nominees of the Democratic Party. It is conceivable that four states carried by Mr. Nixon in 1960, Delaware, Kentucky, Tennessee, and Virginia, could add their electors in 1964 to the 22 states carried by Mr. Kennedy.

If the Republican nominees of 1964 are successful where Mr. Nixon was successful, but lost Delaware, Kentucky, Tennessee, and Virginia to the Democrats, they would need victories in the following states carried by Mr. Kennedy: New York (43), Illinois (27), Michigan (21), New Jersey (17), Missouri (13), and Minnesota (11). If, in this grouping, New York alone was lost, the Republicans in 1964 would also lose the presidency. The latter hypothesis would produce 255 Republican electoral votes, 15 short of the necessary 270.

Many will reckon with many hypotheses before the November elections. The following table, based on the 1960 census Congressional apportionment, and the new constitutional provision affecting the District of Columbia, lists the electoral college situation. Readers may use this table to study the problem, in its many varieties, for themselves:

Alabama .....	10
Alaska .....	3
Arizona .....	5
Arkansas .....	6
California .....	40
Colorado .....	6
Connecticut .....	8
Delaware .....	3
District of Columbia .....	3

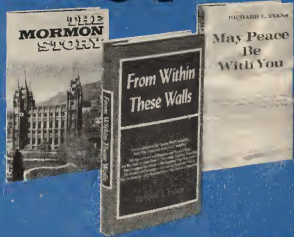
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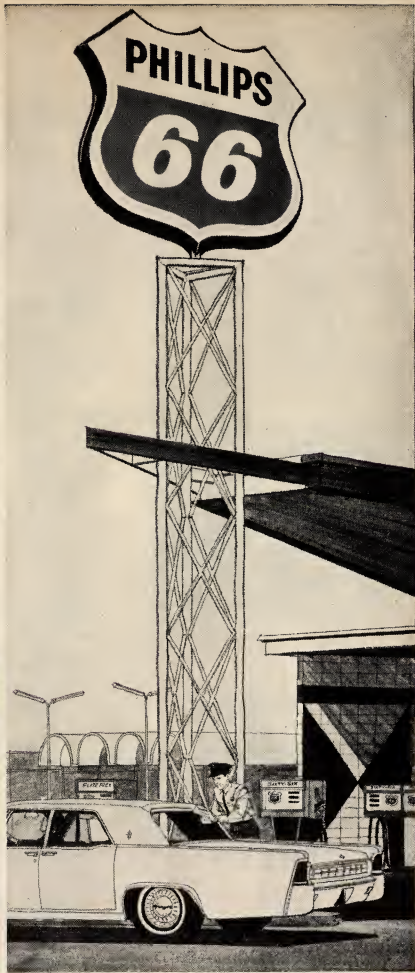
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Florida	14
Georgia	12
Hawaii	4
Idaho	4
Illinois	26
Indiana	13
Iowa	9
Kansas	7
Kentucky	9
Louisiana	10
Maine	4
Maryland	10
Massachusetts	14
Michigan	21
Minnesota	10
Mississippi	7
Missouri	12
Montana	4
Nebraska	5
Nevada	3
New Hampshire	4
New Jersey	17
New Mexico	4
New York	43
North Carolina	13
North Dakota	4
Ohio	26
Oklahoma	8
Oregon	6
Pennsylvania	29
Rhode Island	4
South Carolina	8
South Dakota	4
Tennessee	11
Texas	25
Utah	4
Vermont	3
Virginia	12
Washington	9
West Virginia	7
Wisconsin	12
Wyoming	3

TOTAL.....538

Nine states have gained votes because of the population growth recorded in the 1960 census: California, 8; Florida, 4; Arizona, Hawaii, Maryland, Michigan, New Jersey, Ohio, and Texas, 1 each. Sixteen have lost: Pennsylvania, 3; Arkansas, Massachusetts, and New York, 2; Alabama, Illinois, Iowa, Kansas, Kentucky, Maine, Minnesota, Mississippi, Missouri, Nebraska, North Carolina, and West Virginia, 1 each. The fifty states have 435 Congressional representatives apportioned among them, with 100 Senators (2 each), for a total of 535. The District of Columbia has been apportioned 3 electoral votes under the same census, making the total for the electoral college in 1964 of 538.





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# The Church Moves On

APRIL 1964

**26** Elder Roy R. Spackman sustained as president of Alberta (Canada) Stake with Elders Charles D. Leavitt and Lowell D. Wood as his counselors. They succeed President Lloyd D. Cahoon and his counselors, Elders Bruce W. Burt and Willis A. Pitcher.

Elder Ralph S. Blackham sustained as president of Moroni (Utah) Stake with Elders Victor J. Rasmussen and Royal A. Bagley as counselors. They succeed President George M. Anderson and his counselors, Elders Clifford S. Blackham and Ralph W. Cook.

Elder Royden G. Derrick sustained as first counselor to President George L. Nelson of Monument Park (Salt Lake City) Stake succeeding Elder Harold R. Boyer. Elder Marvin R. Curtis sustained as second counselor succeeding Elder Derrick.

MAY 1964

**2** "You Mormons were rather sternly invited to leave [Illinois] some 118 years ago, but I want you to know that that is all over," Illinois Governor Otto Kerner said at the luncheon at the annual meeting of Nauvoo Restoration, Inc., at Nauvoo, Illinois. Continuing the governor said: "This is a great work you are doing here. Tourism is going to grow in Illinois, and restored Nauvoo has a rightful place in the tourism picture."

President Hugh B. Brown of the First Presidency, who attended the luncheon, said: "I look forward to co-operation between the Church and the state of Illinois in this great undertaking." The governor pledged his co-operation in the project.

Brigham Young University Fifth Ward won the senior division of the all-church volleyball tournament by defeating Bakersfield (California). Santa Ana (California), Clinton (Utah), Garden Heights (Salt Lake City), and Boise Fourth (Idaho) trailed in that order. In the junior division Santa Ana placed first by winning their game with San Marino, also from California. Valley View Eighth (Salt Lake City), Bountiful Fifth (Utah), Long Beach Second (California), and Clearfield (Utah), followed in that order. This year the two-day tournament was played at South High gym in Salt Lake City.

**3** Three new stakes—Brigham Young University Fourth, Brigham Young University Fifth, and Brigham Young University Sixth—were organized on the Provo, Utah, campus by Elder Richard L. Evans of the Council of the Twelve and Elder Henry D. Taylor, Assistant to the Twelve. It was announced that the changes would become effective May 31, following spring commencement. Forty-three wards are involved in the changes. With the beginning of the school year next fall there are expected to be about 54 wards on the campus. The three new stakes bring the total now functioning in the Church to 397.

Elder Raymond E. Beckham sustained as president of BYU Stake succeeding President Wayne B. Hales. His counselors are Elders Robert J. Smith and Joseph (Continued on page 608)

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# *A thought for each day in July*



Wed. 1. Choose good companions and find among them those with whom you would like to go through life and eternity.

Thurs. 2. The dearest possession a man has is his family.

Fri. 3. Kindness is one of the choicest of gems in the coronet of truth.

Sat. 4. Independence Day. Freedom of choice is more to be treasured than any possession earth can give.

Sun. 5. Religion is not a somber thing but a thing of sunshine and joy.

Mon. 6. Let us realize that the privilege to work is a gift, that power to work is a blessing, that love of work is success.

Tues. 7. Tell a young boy that you trust him, and you have one of the greatest means of guiding him uprightly that can come into your hands.

Wed. 8. A man must be fit to live as well as to think.

Thurs. 9. The most effective way to teach religion in the home is not by preaching, but by living.

Fri. 10. Knowledge of the truth is not enough unless it is expressed by action.

Sat. 11. Money does not corrupt man; it is in the motive of acquiring that money that corruption occurs.

Sun. 12. Religion teaches us the true ideals and objectives of existence.

Mon. 13. A man's character is greater than intellectual attainments or social privileges.

Tues. 14. A chaste life is the source of virile manhood, the crown of beautiful womanhood, the contributing source of harmony and happiness in family life, and the source of strength and perpetuity of the race.

Wed. 15. Reverence for God and sacred things is the chief characteristic of a great soul.

Thurs. 16. Parents have the duty to be what they would have their children become in regard to courtesy, sincerity, temperance, and courage to do right at all times.

Fri. 17. Noble thoughts applied in life are worth

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5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

THE EDITOR'S PAGE / BY PRESIDENT DAVID O. MCKAY

more than gold.

Sat. 18. Always be yourself—your better self—no matter under what circumstances or in what company you may find yourself.

Sun. 19. Religion is that which teaches us to live and to live completely.

Mon. 20. There is a fundamental law of truth—if we would be happy, let us make somebody else happy.

Tues. 21. The handsomest youth or the most beautiful maiden may mar his or her beauty by a morose, cross-tempered disposition, or by nursing dissatisfaction in the soul.

Wed. 22. It is the divine in man, the supreme crowning gift, that makes him king of all created things.

Thurs. 23. The responsibility is upon each individual to choose the path of righteousness, of faithfulness, and of duty to fellow men.

Fri. 24. Pioneer Day. The pioneers of 1847 and of subsequent years: They were builders, colonizers,

benefactors to our nation and to humanity.

Sat. 25. What you think about in your own secluded moments will radiate from you when you stand in the presence of others.

Sun. 26. Be respectful of other people's beliefs and forms of worship as you expect them to be tolerant with you and your teachings.

Mon. 27. Spirituality is the consciousness of victory over self and of communion with the infinite.

Tues. 28. Indulgence does not strengthen youth or manhood; restraint and self-control do.

Wed. 29. He who seeks for happiness alone seldom finds it, but he who lives, that is, who loses himself to give happiness to others, finds that a double portion has come to himself.

Thurs. 30. A testimony of the gospel is dependent upon church activity and willingness shown to do God's will.

Fri. 31. The man who is honest with the Lord is honest with himself and is blessed exceedingly.



**QUESTION:** "In the gospel doctrine class when we were discussing salvation for the dead, I asked the question: 'For whom are we to do the vicarious work?' One of the members answered, 'For everybody.' Then I read from the Doctrine and Covenants, section 85, verses 3-5, as follows:

"It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.

"Neither is their genealogy to be kept, or to be had where it may

**ANSWER:** When the Lord revealed to the Prophet Joseph Smith the glorious provision which had been prepared for the dead, the Prophet wrote to his brethren who had gone to England to open the mission in that land the following words:

"I first mentioned this doctrine in public when preaching the funeral sermon of Brother Seymour Brunson; and have since then given general instructions to the Church on the subject. The Saints have the privilege of being baptized for those of their relatives who are dead, who they believe would have embraced the Gospel, if they had been privileged with hearing it, and who have received the Gospel in the spirit, through the instrumentality of those who

# YOUR QUES- TION

ANSWERED BY  
**JOSEPH  
FIELDING  
SMITH**  
PRESIDENT OF  
THE COUNCIL  
OF THE TWELVE

be found on any of the records or history of the church.

"Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts."

"We read also in the book of Ezra, second chapter, verses 62 and 63, that those who were not found on the register were put from the priesthood. Moreover we read in chapter ten that those who had taken strange wives were barred from the priesthood. It has been my impression that vicarious work for the dead, such as baptism, endowment, etc., was for people who had no opportunity to partake of the blessings of the gospel and who had passed on to the other side."

have been commissioned to preach to them while in prison.

"Without enlarging on the subject, you will undoubtedly see its

consistency and reasonableness; and it presents the Gospel of Christ in probably a more enlarged scale than some have imagined it. But as the performance of the rite is more particularly confined to this place, it will not be necessary to enter into particulars; at the same time I always feel glad to give all the information in my power, but my space will not allow me to do it." (DHC 4, 231.)

Again in a discourse delivered Sunday, May 12, 1844, the Prophet Joseph Smith said:

"Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who

have gone before; and as soon as the law of the Gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free. A man may act as proxy for his own relatives; the ordinances of the Gospel which were laid out before the foundations of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for. . . . 'As in Adam all die, even so in Christ shall all be made alive;' all shall be raised from the dead. The Lamb of God hath brought to pass the resurrection, so that all shall rise from the dead." (*Ibid.*, 6, 365-366.)

Since the Savior was positive in his teachings that baptism is essential for salvation, every adult person—that is over eight years of age—must be baptized by divine authority if he has understanding. Baptism would not apply to the incompetent who are not capable of understanding. *All* little children, no matter who they are, who die before the years of accountability, are saved in the kingdom of God. In proof of this, reference is given to the Doctrine and Covenants section 29, verses 46-50, and Moroni 8:19-22. Therefore provision has been made from the beginning for the ordinances to be applied vicariously where they cannot be given in mortal life. The gospel teaches a vicarious salvation. No soul could be saved from death had not Jesus our Lord paid the sacrifice by the shedding of his blood and by this means opening every grave, not for mankind alone, but for every other living creature that partook of death through the *fall*.

The counsel that was given to the Zoramites by Amulek (Alma 32:32-34) has no reference whatever to the dead who died without a knowledge of the gospel. These Zoramites had apostatized from the Church and were in absolute spiritual darkness. Therefore they were without excuse in their transgressions.

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"Myself, when young, did oft frequent doctor and saint and heard great argument about it and about; but ever came I out the same door wherein I went." (Omar Khayyam translated by Fitzgerald.)

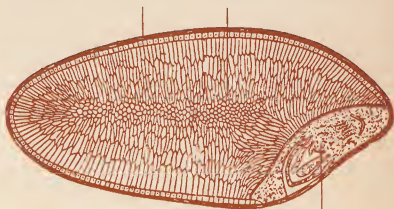
Today there is much argument between "doctor and saint" concerning the relative merits of the genuine whole wheat flour as opposed to the white flour products, as well as the "great argument" between so-called natural foods and processed or refined or milled or canned or otherwise changed foods from their natural state.

I speak, not as a researcher in the bio-chemical laboratory, but as one who has spent his time like the Parish Priest of Atherly, "down among the people." I have not glibly accepted everything that has appeared in print (nor rejected it) because it was set to type, realizing that often there is much printed that is not true or not altogether true; and also that much truth can be found printed! But I have tried to analyze, weigh, perceive, and discern.

I have found the following in some medical publications: "Both whole wheat and white flour are good foods for man." Now this appears to be a fair statement, and if one were to read without analyzing, one would naturally arrive at the subtle inference that both are *equally* good foods for man. The statements that follow tend to substantiate this inference, referring the reader to charts on certain pages of the publication. These charts are graphic comparisons of the whole wheat and white flours (both plain and

The outer coating (or bran) is rich in vitamins of the B group and also provides phosphorus, calcium, and iron.

The bulk of the kernel (endosperm) is low in mineral and vitamin elements, but contains most of the carbohydrates and some protein.



The germ (or embryo) contains most of the fat plus rich amounts of the B vitamins, proteins, and minerals.

# WHEAT FOR MAN

BY P. K. EDMUNDS, M. D.





"enriched") as regards to calories, protein, fat, carbohydrate, calcium, phosphorus, iron, and vitamins B1, B2, and niacin, also known as B3. These charts indicate that the total calories in the two types of flour, that is, whole wheat and white flour, are equal; which is approximately true. They also indicate an equal amount of carbohydrate for the two, yet the values for fat and for protein are obviously greater in the whole wheat flour (approximately 16.0 with respect to whole wheat as compared with 11.6 for white flour; and 2.4 for whole wheat with respect to fat content as compared with 1.25 for white flour).

The important consideration is that whole wheat *does* contain more protein than does white flour; and what is still *more* important, the proteins in whole wheat flour (and particularly in the part that is milled out of the wheat berry) are known to be of a superior type of protein and are referred to as such by recognized nutritionists. The following is from the nutritionists, Drs. McCollum and Simonds: "Proteins of the grain are a little more efficient for the promotion of growth than the same amounts of protein from milk and eggs. *No cereal grain* has yet been studied *which contains proteins superior to those of wheat.*" And, lest it be thought that "wheat" as used in the paragraph above pertains alike to the white flour as well as to the whole wheat flour, let us continue on: "In sharp contrast is the fact that proteins left after refining wheat are *markedly inferior* for growth and maintenance."

By way of concrete comparison of the white flour left after the milling process is completed with the wheat germ which is milled out, I present the following additional facts about foods and nutrition: The first figure will represent the milligrams of the essential amino acids provided by 100 grams of white flour, the second figure will represent the same values for the wheat germ. (Amino acids are the end-product of digestion of proteins, and those referred to as

"essential" does not mean that the others are non-essential in human nutrition, but rather that the ones called "essential" amino acids are thought to be not synthesized in the human body while the others probably can be and are.) Here then are the figures; approximate no doubt, but nonetheless revealing: Threonine 168-1080; Valine 168-1200; Leucine 650-1700; Isoleucine 168-850; Lysine 168-1570; Methionine 150-570; Phenylalanine 306-1200; Tryptophane 78-285 (the first figure in each case is the value for white flour, the second figure the value for the same amount of wheat germ). These figures are from two sources, "The Amino Acid Composition of Protein and Foods" by R. J. Block, et al.; and from the "Texas Agricultural Station Bulletin #708" K (1949), as reported by Harold Wooster, Jr., and Fred C. Blanck of the Mellon Institute, Pittsburgh, Pennsylvania.

You might ask, "Why compare white flour with wheat germ?"

I have but compared that which was "taken" with that which is left and I have not included *all* that which is removed by the milling process of the wheat berry—the hull and the embryo. That which is left, is the endosperm or starchy part of the wheat berry.

Important components of the wheat berry (if we but knew all the facts concerning their importance in nutrition) might well be *more* important than the protein, fat, and carbohydrate. I refer now to the minerals such as calcium, phosphorus, iron, etc., and more particularly to the so-called "trace elements," those found in minute amounts. There is yet *much* to be learned about these in human nutrition.

Consider iodine. The body requires a very small



amount of this each day, about 10 to 15 milligrams, yet, if it is *not* present, goiter develops; copper in the body teams with iron to help build up and maintain the hemoglobin in the red blood cells. Zinc is considered important in connection with a substance known as insulin, secreted internally by certain specific cells in the pancreas gland which lies behind the stomach. It also is thought to aid enzyme action in the stomach, etc. Perhaps more of these trace elements might function in more than one of these enzyme-systems, and there are literally hundreds of the latter in the body; each with a more or less specific "assignment" which it alone may carry out satisfactorily. Another trace element is cobalt. This likely teams with vitamin B12 (most enzyme-systems are combinations of minerals and vitamins, or proteins) to help with the maturation of the red blood cells in the body. There are others such as magnesium, manganese, sulphur, nickel, etc. An excerpt from a book by Dr. D. T. Quigley, MD, FACS, says, "In connection with vitamin and mineral deficiency where such a deficiency has existed over a long period of time, the dose that is given to correct the trouble must be several times larger than the maintenance dose."

There is still another important loss in the milling process—vitamin B-complex and vitamin E. Perhaps no one vitamin is more important than another in our foods, except in the instance where a certain vitamin apparently cannot be synthesized within the body. Such a vitamin is vitamin C, for example. By the same token, no single vitamin or vitamin complex is *unimportant* or *unnecessary*. In the assimilation of food and component parts of food, it is not infrequent to discover that what we thought was a single vitamin turns out to be a vitamin-complex of several, and in many cases, many component parts. Such is the vitamin B-complex.

"In the milling process or processes minerals, vitamins, and other parts of the natural wheat berry are removed and lost; the part which is left, namely the white flour or endosperm as noted above, has been reconstituted and 'enriched' to make up for what is



The Herbal or General Historie of Plantes, by John Gerard, published in 1636, contained hundreds of detailed woodcuts of all the plant life of England. For the most part the flowers and shrubs are the favourites of Gerard's day, and of ours, too, in spite of the botanical discoveries of three hundred years. This price-less volume is narrated in delightful Elizabethan prose . . . "Wheat is very much used of men, and with greatest profit. Those wheats do nourish most that be hard, and have their whole substance so closely compact as they can scarcely be bit asunder; for such do nourish very much: and the contrary but little."

This rare edition may be found in the University of Utah Library.

lost in the milling process. Does not this make it quite as good as the whole wheat flour?" you might ask.

That certainly deserves consideration. It is noted under the caption ingredients on the wrapper of a representative loaf of white bread as purchased over the counter in the market that additions of vitamins B1 and B2, and niacin *have* been added to the white flour, as well as iron and one or two other additions. Where milk, or the milk solids, has been added to the white flour in the making of bread, as in the past in some instances, one would find added to the flour, calcium, phosphorus, and the milk proteins, also. This "enrichment" or addition to, does not stop with, nor is limited to, white flour products, but to several, indeed many other food products, "for better or for worse."

Relative to the so-called vitamins added to the white flour, I am not prepared to accept as fact the proposition that synthetic vitamins, particularly where but two or three are sent to represent the whole family, may or can substitute for the natural product within the body. The same might be said of the minerals, particularly where inorganic forms are substituted for the organic, natural forms. I note that vitamins B1, B2, and niacin have been added as stated, and on closer observation, it is noted that in the "enriched" product at least one of the vitamins has been added in super-abundance, so that it appears to be in even greater amount than is found in the whole wheat flour. But, is this a good thing to do? According to the charts referred to already in the fore part of this article, nature has placed *less* vitamin B2 in the wheat kernel than either of the other two. Perhaps nature *erred*? It is known that when excesses of certain single vitamins are administered, certain other vitamins are suppressed with the result that actual deficiencies result. Experiments have produced clear-cut evidence of the adverse effects that may be caused by a *disturbance* of the *balance* of vitamin factors in the diet, and have been shown that overloading with one component of a vitamin-complex can produce a definite deficiency of another component.

I have already raised the question as to the efficacy of the unnatural additions to the white flour that has been "enriched." In connection with this, I recall a medical meeting in which the speaker was treating the subject of the assimilation and use of inorganic iron by the body. In the research work which he referred to, the inorganic iron was "tagged" with a radioactive substance so that its course through the stomach and intestinal tract might be traced. He reported to us that to their surprise, relatively little of the inorganic iron was taken up by the body. I recall his further words to this effect: "Was our scientific research face red? Here we have been prescribing for over a half century inorganic iron in tonic preparations such as the old reliable I.Q.S. . . ." The letter "T" in the three refers to the inorganic form of iron used in the "time-tested" formula. I hasten to add that the "tagging" had little or nothing to do with the uptake of iron in its inorganic form. We, today, use a "tagged" iodine by mouth to test thyroid function in the thyroid gland, in the neck. This test is considered quite reliable. Obviously, it *could* not be if the "tagging" altered in any significant degree the uptake of the iodine.

Vitamin E, too, is milled out of the wheat berry in its entirety. I searched the bread wrapper in vain to find printed on it where any attempt has been made to restore vitamin E in any degree. Yet there exists today as a result of experiments carried out, both in the case of animal experimentation and observation on its use in humans, serious consideration of its great importance in helping to maintain good heart function, as well as reproductive function. It is thought, with good reason, that this vitamin in its *natural* state, may well help to avoid both "heart attacks" and miscarriages. It is also thought to be vital in the healthy function of spermatogenesis or normal production of sperm cells.

We may be only scratching the surface as yet in determining all of the functions of these important components of good natural foods. This is clearly brought out in a book (Continued on page 604)



# i LOVE A PARADE

BY ORA PATE STEWART

We are waiting at Colorado Boulevard in Pasadena for the Tournament of Roses to begin. We have brought a stepladder, a play pen, and assorted folding chairs—because the parade won't come for another two hours. Sharon and Ray, who brought their little family to spend the holidays at grandmother's, have gone back to their station wagon for a Thermos of lemonade. Robert couldn't come this year. He and Judy are in Honolulu, awaiting their first baby. Janet and Edward are at home in Utah enjoying their little son who arrived in November. And Allen Paul, our fourth born, is far away in Brazil. David, our seventeen-year-old, has brought a book on nuclear physics—because he will go to college next fall, wherever David goes there is a book. Wendell, our twelve-year-old, is doing relays, giving his nephews and niece piggy back rides. Big Bob is fraternizing among the tourists. I have brought an old notebook—partly because it has some blank pages and partly because it has some old notes.

Here is an entry at home dated August 1948. Sharon was twelve, Bobby nine, Janet almost eight, Allen five, and David just three.

—There is a parade on the lawn below my window. It is made up of my five children and my neighbor's three. The parade is headed by a heap big medicine man, complete with a grotesque head-dress consisting of a large paper bag, hereabouts called a "poke," decorated with the crayoned face of a ferocious lion. That the lion is more African than American is the contention of the chief, who—second in line—con-

tends chiefly in the hope of disqualifying his older sister for first place. Instead of the naked torso of a medicine man, she wears her brother's sand-colored polo shirt, from the front of which glares a grinning skull cut from my best bond stationery. From the back hisses an ugly gray-green snake coiled already to sink his paper fangs into the chief, should he overstep his allotted tribal pace and come too near the head of the line. An empty grapefruit juice can, mounted on the end of a stick, rattles importantly with a handful of kidney beans. Her brother's khaki shorts have been camouflaged to resemble the rear end of a jaguar; and because her brother is nearly three years younger, the resemblance is very snug. The bright copper color of the scrawny legs and arms was achieved with a jar of coldcream and a tablespoon of cocoa, blended together with the Mixmaster. The dance peculiar to this heap big medicine man is a creation Arthur Murray might not recognize. It may have been influenced by something we once saw in Philadelphia at the Mummers' Parade, and it is going at a pretty good rate—to the accompaniment of the handful of beans bouncing in the can.

The rest of the parade is presided over by the chief. He is tall and sullen for his nine years, or, that is, more sullen than usual.

"How!" I ask, leaning from the window and raising my arm to a high half-mast.

"Not so good," he complains. "Janet can't make up her mind whether she wants to be Mrs. Herbert Hoover or Mrs. Miles Standish."

"Mrs. Herbert Hoover and Mrs. Miles Standish were generations apart," I protest historically.

I dutifully review the remainder of the parade before I return to the tasks I have imposed upon myself for the morning. Neither the Miles Standish nor the Brigham Young portrayal is particularly convincing—perhaps because my neighbor's sons are farther removed from Plymouth Rock or the covered wagon than my own children are from the Blackfoot and the Crow. But more likely our rag bag—that reservoir from which all neighborhood costumes must evolve—failed to produce convincingly in the denominations of the Standishes and the Hoovers. More likely still, one's own children are usually more convincing.

My neighbor's daughter and my own five-year-old son have chosen to be cowboys. They have done the best they could from their legitimate wardrobes.

On the tail end marches a little tiny Big Chief. He sees no incongruity in so big a little chief bringing up the rear. But incongruity is not for three-year-olds; it and the discontents it brings will come soon enough. He has always marched last, and he has always

marched as proudly as the rest. Perhaps if he never hears the cry, "Me first!" he may be content for some time yet. I wish I could march with as much enthusiasm and dignity and contentment at the end of my line.

I love a parade. But it doesn't take elaborateness to satisfy me. These little neighborhood parades do quite as much for my heartstrings—and quite a bit less for those of my purse—as many a more elaborate one does. My chief reaction to the Mummers' Parade was: interesting, but how grotesque. There was, besides grotesqueness, a great deal of beauty in the Mardi Gras; but, I asked myself, is it worth all the cost? Do we have the right to pay so much for grotesqueness, or even beauty? I couldn't get into the real spirit of the fiesta because the papers reported that the queen's dress and many of the dresses of her attendants had cost over \$5,000 apiece; and that a similar figure had been extracted for "entrance fee" from each of the monarchical entrants. I haven't much of an instinct for grotesqueness; and my instinct for beauty can be satisfied for a little less. I can always fall back on a sunset.

Perhaps it is that I haven't come to maturity, as parades go. It doesn't take much to satisfy a child. An old lace curtain will clothe a beautiful bride at six. At twelve the curtain must be new, and at sixteen it must be imported. After that a curtain won't do.

A few years ago when Sharon—she of the medicine man under the window sill—was six instead of twelve, she paraded before a group of my friends in our living room. She was the curtain bride. When I said that there was enough child in me to enjoy such an occasion, Sharon was quick to put me right with her audience: "She means there are enough *children*!" she emphasized, with all the first grade grammar she knew.

Well, perhaps that's it. Maybe we don't have enough children in us to keep things simple. Perhaps that is why our parades have become so grotesque and so elaborate. Our eyes have become astigmatic with age. Instead of our trying to see the parade through the honest imagination of a child, we have magnified the parade itself to bring it into our astigmatic focus.

What shall we do when we weary of parades as they are? Must we ask the Mummers to become more grotesque or to become more beautiful, or the fiesta dresses to become more costly? Or will we tend toward simpler parades, where pilgrims and pioneers mix freely and a little Big Chief may march at the tail end?



# To Utah

BY EDWARD L. HART DEPARTMENT OF ENGLISH, BRIGHAM YOUNG UNIVERSITY

## *I. Arrival*

Nobody wanted this place:  
Spaniards saw it and turned back;  
Trappers endured the taste  
Of salt in the wind for the fur pack  
Or love of space.

When settlers planned  
Westward treks it was California  
They chose and cursed this land  
For standing in the way with its thorns and  
Hot sand.

The sun of a late July  
Burns varnish onto summit rock.  
Wagons and teams go by.  
Escarpments for a moment block  
The scalding sky.

Teams trail in a line now,  
Over the downward roll of the hill,  
Brushed by cedar bough;  
Then ages of Indian stone worlds spill  
From an iron plow.

## *II. Laying out the City*

A sextant captures a light train  
Bounced from the moon to a Great Basin

Point where Brigham Young's cane  
Marks the site for the temple mason.

Rays of base lines running through  
South Temple and Main embrace  
The cosmos in a grid beginning at a new  
Meridian of time and space.

## *III. The Gathering*

They came by thousands at a slow clip,  
All but those buried at Haun's Mill  
Or Florence or some place that the lip  
Of man had no name for yet to trip  
The tongue of the young, who wanted still  
To find home over the next hill  
Or lush pastures past each desert strip.  
They came over the mountains and around  
The Horn in ships and wagons, or dragged  
Handcarts over stony and frozen ground,  
Often opened and shoveled in a mound  
Upon women and children or the man who lagged  
In his shafts only on the day he sagged  
In death on the crosspiece: Zion bound.

## *IV. Preparing for Fire*

### *Leaving the City*

You build a city and leave it, maybe





To burn. All morning wagons piled  
Full have gone by to the south,  
And now we leave our house with straw  
Stacked in the doorway, ready for fire.  
Where we go next, who knows?  
Sonora, maybe: It's a long way.

#### *Instructing the Torchbearers*

Then it's settled; you know the signal.  
The city burns if only one soldier  
Steps out of line or raises his hand  
As a vandal or takes for his own use  
One spoon or disturbs a stick of kindling.  
Soldiers will not tie our hands  
Here and hold us tamely for mobs  
To rub in the dust again: never!  
Joseph's body was propped by a pump  
As a target for soldiers sent to protect him  
From themselves. Before that happens  
Here we'll level the city with fire  
And leave them the ashes of our past.

#### *General Albert Sidney Johnston Marches through Salt Lake City*

The naked bayonets of the Fifth  
Infantry flash in the van of the Union  
Army in morning sunshine. Baggage

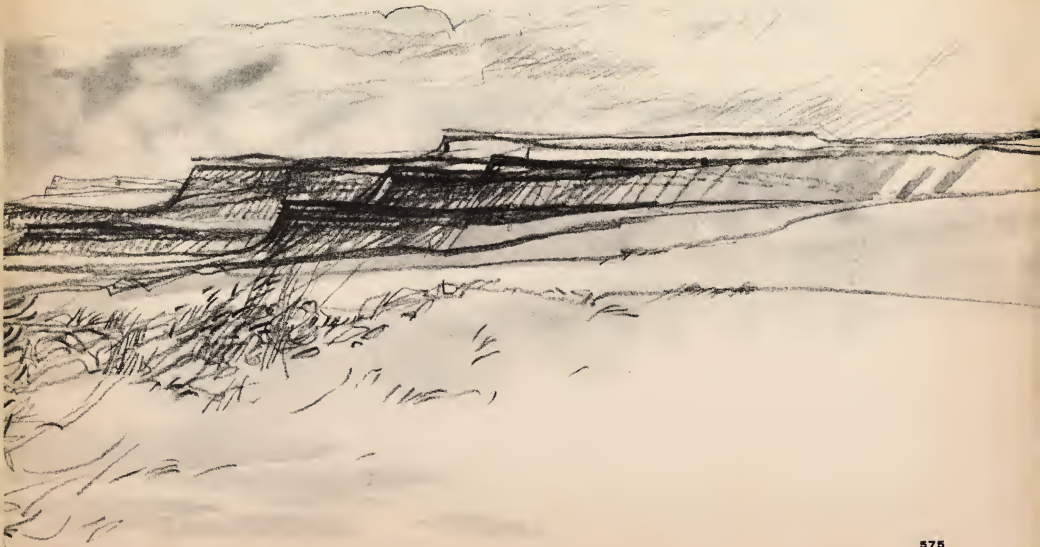
Wagons and caissons still rumbling  
At dusk through deserted streets send  
Echoes rattling from locked and hollow  
Houses to the valley walls while  
Crickets shrill in cadence from the hills.

#### *V. Expansion*

Any of a hundred places: name it  
And go there and try to claim it  
From Indians and insects, rodents and drouth.  
Try, for instance, going south  
To Pipe Spring, in the northern strip  
Of Arizona above the ripped  
Rock at Grand Canyon and stay  
For years, two hundred miles away  
From a boy who'd ask your boy to play.

#### *VI. Temple*

Cradled in world-weighted darkness  
The core cooled slowly, and granite grew  
Into flecks of mica and pods of quartz  
Around flowering feldspar and hornblende.  
Weathering winds and rains cut off  
Soft cover, and light glinted  
From orthoclastic patterns as quarrying  
Frost pried free a block at last  
To stand capstone at the temple crest.



✱ What are teachers of the Church telling their students about marriage and divorce? Is misleading information being conveyed? If so, what effect is this having on our youth? These are questions that every Latter-day Saint teacher would do well to ponder.

Recently a young lady, whom I will call Janice, came into my office after class to talk with me. She was to be married soon but indicated that she was not entirely happy about the forthcoming event. After some discussion Janice revealed that she did not think she was in love with her fiancé, but was willing to give marriage a try. "If things don't work out for us," she said, "I can always get a divorce." At the suggestion of the seriousness of such a prospect Janice replied, "Well, almost everyone is getting divorced anyway these days." Her belief that divorce is generally practised and accepted, even within the Church, tended to reduce the personal consequence of divorce for her.

How are we doing with divorce in the Church? Does being a member of the Church reduce the risk of divorce? Does a temple marriage offer better incentive to stay married? How do temple marriages compare with civil marriages relative to divorce? Is

there a correlation between church attendance and divorce? Perhaps the answer to some of these questions would help Janice and other young people to enter marriage with a little better concept of the relationship.

Because of the motivation of some of the above questions and because of the absence of information comparing the divorce rate in the Church with that outside of the Church, the following study was conducted during 1962.<sup>1</sup> Four hundred fifty-one students enrolled in introductory sociology classes at Brigham Young University and Washington State University were asked to complete anonymous questionnaires concerning the marital status of their parents. (One should be careful not to over-generalize the results of the study, but something of the present picture may be presented.)

Of the 451 couples represented in the study, it was found that in 270 of them, both parties were Latter-day Saints, twenty-nine were mixed marriages (that is, only one of the couple was a member of the Church), and in 152 cases both parties were non-members. The number of divorces or separations were computed for each of the three groups. This

<sup>1</sup>This research was sponsored by a National Science Foundation Fellowship.

## WHAT ARE WE DOING WITH DIVORCE? ✱

BY PHILLIP R. KUNZ

(FORMER SEMINARY TEACHER  
NOW WORKING ON DOCTORATE  
AT UNIVERSITY OF MICHIGAN)



revealed that the parents in 5.2% of the first group (both LDS), 13.8% of the second group (mixed), and 20.4% of the third group (non-LDS) had ended their marriage relationships by divorce or separation. Due to the teachings of the Church regarding the importance and sacredness of marriage and with church emphasis on temple marriage, one would expect the data to reveal such a ratio. To be sure, marriage to one within the faith seems to strengthen the durability of the union.

When the Latter-day Saint marriages were broken down as to type, it was found that the greatest number of divorces and separations occurred among those couples married by civil authority. Fewer occurred in the marriages performed by bishops and stake presidents, while the fewest number of divorces resulted among those whose marriages were solemnized in the temples. The percentage for each group is given in the following table:

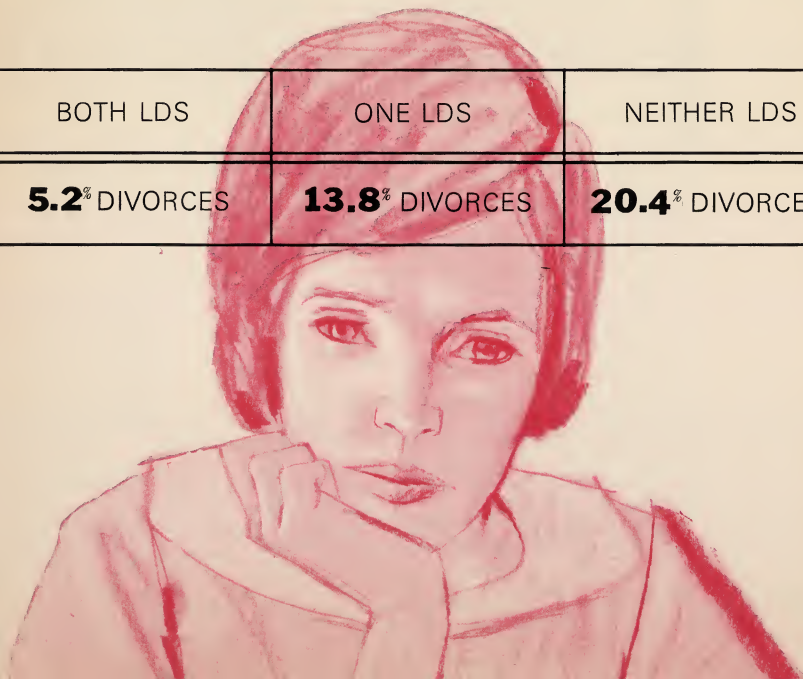
The students were also asked to indicate the church attendance of their parents, noting whether their mother and father attended *always*, *often*, *sometimes*, *seldom*, or *never*. As the following compilation indicates, divorce and separation seem to correlate proportionately with the degree of church activity.

For instance, only 1.9% of the fathers who *always* attend were divorced, whereas 18.2% of those who *never* attend church were divorced. Only 2.3% of the mothers who *always* attend were divorced or separated; while 25.0% of those who *never* attend were divorced or separated.

From this study it is observed that the type of marriage entered into does seem to make a difference. Although the results are not conclusive, one can readily see that the two factors reported here, temple marriage and church attendance, are important. They are so important that our church authorities frequently advise us on them.

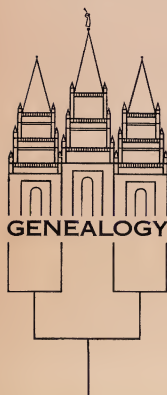
As members of the Church, we should be aware that divorce is a very unfortunate event, one to be avoided. But we should also be aware of the fact that not "everyone" is getting divorced these days. We should be aware of the fact that it does make a difference in the success of one's marriage to be an active Latter-day Saint. We should be aware that the influence of living the gospel decreases the divorce rates of the total society. If we replace the pictures of gloom and uncertainty and teach a positive approach to marriage, perhaps the divorce rate will drop even lower among those comprising this generation of Latter-day Saints.

BOTH LDS	ONE LDS	NEITHER LDS	
<b>5.2%</b> DIVORCES	<b>13.8%</b> DIVORCES	<b>20.4%</b> DIVORCES	





# PEDIGREE REFERRAL SERVICE part two



## II. EXAMPLES AND APPLICATION

A. In certain instances, some questions may exist regarding the method of properly determining for registration the surnames, localities, and periods of time.

1. It is important to remember that *only surnames* are to be recorded on the registration form and that these surnames should be spelled as they appear on the pedigree chart(s). Where patronymics are used, the patronymic for each generation is to be considered for its respective time period exactly as any other surname. When an individual has been known by more than one surname (e.g. alias, compound surnames, farm names, etc.), each surname with its respective locality and time period should be listed as a separate entry on the registration form.

2. Localities are to be recorded in three stages: town, county (or its equivalent), and state (or country). These stages should be as complete as available information permits. It is necessary that at least the county (or its equivalent) and state (or country) be recorded for each entry in registration. Subdivisions of the town should not be listed.

3. To analyze periods of time, keep in mind that the knowledge you possess was produced by searches whether made during the preliminary survey or in actual research. All searches are based on time factors, therefore periods of time should reflect these factors.

4. In registering information such as that from the preceding pedigree chart, five steps should be followed:

**Step 1:** As far as available information permits, outline the facts (events, dates, localities) for each family.

No. 2

George David Williams

Born 6 Nov 1837-Augusta, Kenbec., Me.

Md. 10 Aug 1861-Pike Co., Ill.

Died (ae 67) 1904-St. George, Wash., Utah

Wife

Martha Rawlins

Born 12 Oct 1839-Norfolk, Norflk., Va.

Died 5 Jun 1925-St. George, Wash., Utah

Children born:

Mary-5 Oct 1863-Pike Co., Ill.

Jane-1 Aug 1865-Pittsfield, Pike, Ill.

David-20 May 1868-Provo, Utah, Utah

Martha-29 Nov 1870-Payson, Utah, Utah

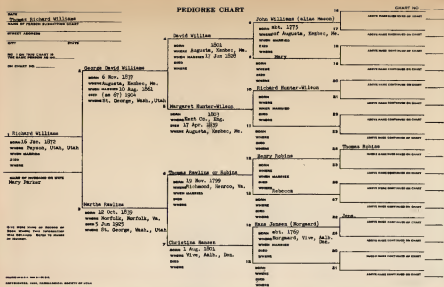
Richard-16 Jan 1872-Payson, Utah, Utah

Anne-25 Jun 1875-St. George, Wash., Utah

etc.

**Step 2:** Consolidate the facts from Step 1 by surname, locality, and period of time.

DATE	SURNAME	LOCALITY
	WILLIAMS	
abt. 1775	of Augusta, Kenbec, Me.	
1801	Augusta, Kenbec, Me.	
1804	Augusta, Kenbec, Me.	
17 Jun 1828	Augusta, Kenbec, Me.	
2 Dec 1832	Augusta, Kenbec, Me.	
6 Nov 1837	Augusta, Kenbec, Me.	
17 Apr 1839	Augusta, Kenbec, Me.	
10 Aug 1861	Pike Co, Ill.	
5 Oct 1863	Pike Co, Ill.	
1 Aug 1865	Pittsfield, Pike, Ill.	
10 May 1868	Provo, Utah, Utah	
29 Nov 1870	Payson, Utah, Utah	
16 Jan 1872	Payson, Utah, Utah	
25 Jun 1875	St. George, Wash, Utah	



Pedigree Chart prepared for  
George Richard Williams family  
using method outlined below.

1904 St. George, Wash, Utah  
5 Jun 1925 St. George, Wash, Utah

**MASON**

abt. 1775 of Augusta, Kenbec, Me.  
1801 Augusta, Kenbec, Me.  
1804 Augusta, Kenbec, Me.

### HUNTER-WILSON

1803 Kent Co, Eng.  
17 Jun 1828 Augusta, Kenbec, Me.  
2 Dec 1832 Augusta, Kenbec, Me.  
6 Nov 1837 Augusta, Kenbec, Me.  
17 Apr 1839 Augusta, Kenbec, Me.

### RAWLINS

19 Nov 1799 Richmond, Henrico, Va.  
12 Oct 1839 Norfolk, Norfolk, Va.  
10 Aug 1861 Pike Co, Ill.  
5 Oct 1863 Pike Co, Ill.  
1 Aug 1865 Pittsfield, Pike, Ill.  
10 May 1868 Provo, Utah, Utah  
29 Nov 1870 Payson, Utah, Utah  
16 Jan 1872 Payson, Utah, Utah  
25 Jun 1875 St. George, Wash, Utah  
5 Jun 1925 St. George, Wash, Utah

### ROBINS

19 Nov 1799 Richmond, Henrico, Va.  
12 Oct 1839 Norfolk, Norfolk, Va.

### HANSEN

1 Aug 1801 Vive, Aalb, Den.  
12 Oct 1839 Norfolk, Norfolk, Va.

### JENSEN

abt. 1769 Norgaard, Vive, Aalb, Den.  
1 Aug 1801 Vive, Aalb, Den.

### NORGAARD

abt. 1769 Norgaard, Vive, Aalb, Den.  
1 Aug 1801 Vive, Aalb, Den.

**Step 3:** Record, in duplicate, the summaries prepared in Step 2 on the "Request for Registration" form.

- INSTRUCTIONS:
1. The Pedigree Referral Service pamphlet should be studied for detailed instructions.
  2. Please use no pen or pencil.
  3. When two or more localities are to be registered for one surname, a separate entry is to be made for each locality.
  4. All countries, states and counties are to be abbreviated as detailed in Sec. 14 of the Genealogical Instruction Manual.
  5. All information reported on this form is to be listed in the order specified.

SURNAME ON PEDIGREE	LOCALITY			PERIOD OF TIME	
	TOWN	COUNTY	STATE	FROM	TO
1 Williams	Augusta	Kenbec	Me.	1775-1839	
2 Williams		Pike	Ill.	1861-1863	
3 Williams	Pittsfield	Pike	Ill.	1865	
4 Williams	Provo	Utah	Utah	1868	
5 Williams	Payson	Utah	Utah	1870-1872	
6 Williams	St. George	Wash.	Utah	1875-1925	
7 Mason	Augusta	Kenbec	Me.	1775-1804	
8 Hunter-Wilson		Kent	Eng.	1803	
9 Hunter-Wilson	Augusta	Kenbec	Me.	1808-1839	
10 Rawlins	Richmond	Henrico	Va.	1799	
11 Rawlins	Norfolk	Norfolk	Va.	1839	
12 Rawlins		Pike	Ill.	1861-1863	
13 Rawlins	Pittsfield	Pike	Ill.	1865	
14 Rawlins	Provo	Utah	Utah	1868	
15 Rawlins	Payson	Utah	Utah	1870-1872	
16 Rawlins	St. George	Wash.	Utah	1875-1925	
17 Robins	Richmond	Henrico	Va.	1799	
18 Robins	Norfolk	Norfolk	Va.	1839	
19 Hansen	Vive	Aalb.	Den.	1801	
20 Hansen	Norfolk	Norfolk	Va.	1839	
21 Jensen	Vive	Aalb.	Den.	1769-1801	
22 Norgaard	Vive	Aalb.	Den.	1769-1801	
23					
24					
25					

**Step 4:** Sign and submit one copy of the information to the Pedigree Referral Service of the Genealogical Society. Remember to put your name and address in the specified space on the form. The duplicate copy should be kept for reference.

**Step 5:** As new research or source material is available, extend your outlines, update your form, and send a copy of the revisions to the Pedigree Referral Service.

(Continued on page 606)



BY RONALD E. SMITH. PH.D.  
PORTLAND STATE COLLEGE

Our contemporary society is most definitely a "child-oriented" society. At no time in our history has so much emphasis been placed upon child rearing, child welfare, child development, and child adjustment. The magazine racks and newspapers are full of "how to do it" literature: "How to Improve Your Child's IQ," "How to Keep Your Child from Becoming a Delinquent," "How to Provide for Your Child's Education," and so on.

The infant arrives in this world with a rich biological heritage. However, such statements as, "We knew he would be a success, after all he came from good stock" or, "With his family background it's not surprising he turned criminal" are common among people who attempt to account for behavior on the basis of heredity.

The personalities of individuals are little, if at all, dependent upon heredity. One's morals, values, character, and ability to separate right from wrong are a product of our cultural and spiritual rather than our biological heritage, and they must, therefore, be learned.

The importance of adequate learning experiences in the development of behavior can scarcely be over-emphasized. Every clinician has heard many times the anguished plaint of the parents of problem children: "We gave him a good home, he had everything



he wanted, but he turned out this way. What did we do wrong?"

The parents of today's children are themselves children of the great depression of the 1930's. Many of them remember their childhood as a period of deprivation, of economic stringency, and, for some, periods of actual want. Understandably they do not want their own children to feel the same feelings of frustration, anxiety, and need which they themselves felt. The net result is an attempt to provide their children with the things the parents wanted but could not obtain—spending money, clothes, automobiles, etc.

But any secondary school principal will tell you today that student ownership of automobiles is negatively correlated with scholarship; as the percentage of students who own cars increases, the academic performance decreases. The mother of a teenage son, who owned an automobile which was the pride of his existence, was notified of her son's poor scholastic performance, and it was suggested to the mother that she make continued operation and ownership of the automobile contingent upon satisfactory school grades. Her reply was both expected and typical: "I tried that, but his car is so important to him, and he was so unhappy." Here was a son who received everything he wanted and gave nothing in return.

Parental indulgence of this sort produces an individual who is bored, blasé, and lacking in initiative or ability to expend a persistent effort. For him life is temporarily easy, uncomplicated, (you can always get out of difficulty by being appropriately contrite and remorseful) and, what is most unfortunate of all, life is unchallenging.

A good deal of literature on child rearing is contradictory. Parents are admonished on one hand not to "frustrate" their child on the grounds that this is likely to impair his psychological growth or warp his "psyche," and on the other hand are warned that failure to exert stern control over what he does, where he goes, and whom he chooses for friends, is likely to give him a shove toward delinquency. It is easy to see how many parents, perplexed by contradictory information, would react with indulgence of their children, a desire to keep them gratified and "happy," and hoping against hope that some miracle will bring their children to adulthood as well-adjusted, capable, and responsible citizens.

The constant spiral of inflation has forced many mothers into the labor market in order to augment

the family income. An increase in the amount of leisure time for the working man has provided him with an opportunity for a much more varied recreational program. Thus, many mothers are working, and many fathers are "moonlighting" in order to pay for beach cottages, mountain cabins, boats, trailers, and swimming pools, much of which they justify as "a good thing for the kids." The fact remains that many children are left very much to themselves without supervision and with only a fleeting impression that their parents even exist. One such case was a fifteen-year-old high school boy who saw his mother only at dinner and his father only on weekends. Both parents were extremely shocked when informed by juvenile authorities that their son had been picked up by the police for siphoning gas out of cars in a shopping center parking lot. Neither parent was aware that their son was having difficulty in school, nor did they know who his friends were, where he went, or what he did after school. Their only defense: "We did the best we could." They were shocked when he was arrested, and they would have been even more shocked to learn, as his school counselor did, that he hated them, and anyone in authority, and felt himself to be a worthless, unloved, social outcast whom nobody cared about.

Admittedly the cases mentioned represent abnormalities in parental attitude and child-rearing processes. Most parents are neither indulgent nor rejecting and neglectful. The conflict between generations has gone on throughout recorded history, and much of this conflict could be eliminated if only the older and the younger of contemporary generations could understand the desires, goals, and social processes of each other.

A primary goal of parents is to socialize their children, whereas a goal of the child is to resist becoming socialized. Put in less general terms, the child attempts to gratify his impulses and desires immediately and directly, while society—in the person of his parents—attempts to teach him there is a right time and a right place for the gratification of his desires. He needs to be taught that indeed *some* of these desires should not be gratified at all.

Every parent who attempts to make a socially desirable human being out of his child employs a theory of how children function and particularly how they learn.

The parent who

(Continued on page 590)

*The pioneer woman, in popular conception, had long and luxuriant hair—her crowning glory. Research indicates that there was both long and short hair in the feminine pioneer community. Susa Young Gates, daughter of Brigham Young and a valued historian, writing of the property at the southwest corner of State Street and South Temple, Salt Lake City, said of the barber shop of John Squires: "Ladies did not disdain to enter the broad, green, wooden door and have their hair shampooed or cut in the fashion that once obtained of short-haired curls for all but mature pioneer women." (The Improvement Era 20:1101; October 1917.)*

"Louisa, come and rinse my hair, will you please?" called Mary Jane, as she lathered the homemade soap into her thick brown hair. Louisa drew the dipper out of the great iron kettle hanging over the flaming logs, put her finger in it to test the temperature, and poured it over Mary Jane's sudsy head.

"Why in the world don't you cut off this mop?" she asked. "Do you like being different from all the other girls in town?"

"If I were pretty and had curly hair like yours,

I might even do that," answered Mary Jane.

"What's curly hair got to do with it? All the girls put their hair up on rags. You're not the only one with straight hair."

"I just can't make up my mind, Louisa."

"You'd better hurry. You're not getting any younger. A boy won't give you a second glance if you go around looking like a freak. I hope I have a beau before I'm sixteen."

"Well, you have two years to work at it," answered Mary Jane, rubbing her head vigorously with the rough towel and quickly wiping the tears, hoping Louisa hadn't noticed.

"Mary Jane," called Mother from the cabin doorway, "the irons are hot, and if we expect to look presentable when President Young comes tomorrow you'd better get at these clothes."

As they entered the cabin, Mother tenderly touched Mary Jane's head. "You have such beautiful hair, daughter." Mary Jane said nothing because tears were too close to the surface. She placed the padded plank across two chairs and proceeded to do the huge ironing that was her special responsibility as

# the promise

BY VERDA P. BOLLSCHEWEILER



the oldest of a family of nine. Her thoughts were in a turmoil. "I hate being different. I'm always tongue-tied around the boys. If I were pretty like Louisa, it wouldn't matter. Why don't I cut my hair as the other girls have done? After all, Mother is the only one who thinks it is pretty."

The Sabbath dawned bright and beautiful. Father hitched the horses to the wagon and helped Mother and baby Jamie upon the wagon seat. The eight other Woodard children climbed into the back. They were scrubbed and shining in their worn, patched clothes and had an unmistakable aura of strong soap about them.

Mary Jane's heart was pounding so violently she could hardly breathe. To think that today she would see Brigham Young, President Young, who was the prophet of God.

The family filed into the little log church and occupied the whole second row. There on the stand, looking every inch a prophet, sat Brigham Young. After the opening exercises and the Sacrament, President Young rose to speak. The congregation sat as if under a spell; the power and majesty of his words thrilled

them all. Mary Jane even forgot she was different, forgot the other girls with their stiff curly hair and her own hated braids.

All too soon the meeting was concluded, and the congregation moved forward to shake President Young's hand. As Mary Jane put out her hand timidly and told him her name, the great man smiled at her. "What beautiful hair you have, Mary Jane. Why is it, though, that you haven't cut it as the other girls have done?"

Mary Jane blushed in confusion. "My mother doesn't want me to," she replied.

And then, with all the congregation looking on, President Young placed his hands upon her head and said, "Mary Jane, because you love your mother and honor her, neither you nor your posterity shall ever want for bread."

When they emerged from the little chapel into the bright sunlight, Father put his arms around Mary Jane's trembling shoulders, "My daughter, you may never leave silver or gold to your children, but you will leave them something much more precious—the sacred promise of a prophet of God."



# The Lure of Antelope Island

BY BARBARA JACOBS



As I stood on the shores of the Great Salt Lake ten years ago and cast unknowing eyes at the rise of the Oquirrh Mountains known as Antelope Island, I had no idea of the fascinating history which is its heritage. My credulity would have been challenged, looking at this bleak and forbidding island, to hear that it had been host to a hermit, Indians, explorers, valuable stallions, a criminal, honeymooners, a shipwrecked sailor, and the motion-picture camera. Yet all these invasions the island has endured in its brief recorded history.

My interest in Antelope Island was born six years ago, following an inadvertent discovery that my husband's grandmother spent her childhood years there. She was the first child of the first wife of Briant Stringham, who for sixteen years was in charge of all church livestock placed on the island. I began browsing through history books, searching for the scanty facts which could help me to piece together a mental picture of this little-known island and its various inhabitants.

I found that it is not known when Daddy Stump, the island hermit and first acknowledged white inhabitant, built his house and sheds high on a steep mountainside and lived alone on the island. It is recorded that in 1841 an Indian passed the winter on Antelope Island or "Pa'ri-bi-na," meaning elk-breeding place, as it was known to the Indians.

When John C. Fremont arrived in Utah in 1845,

he and Kit Carson rode out on horseback to the island and spent two days exploring it. They found an abundance of grass, water, and antelope, and after enjoying several succulent antelope suppers, Fremont gave the name to the island in appreciation. The island Indian, who can only be identified as the son of Wanship, was exceedingly angry at this intrusion on his rights, for he believed that the island and everything on it belonged to him. Fremont pacified him with a knife, some red cloth, and a supply of tobacco. This actually might have been considered sufficient payment for rights to the island since the Indian soon afterwards relinquished his claim to it.

In 1848, three years after Fremont had explored the island, Mormon explorers spent a night there, exploring it the next day. One of them thought he saw a porpoise in the lake, so the island was now called "Porpoise Island." Since this 15½ mile long by 5½ mile wide island boasted several varieties of grass, sixty-nine fresh water springs, and many natural shelters in canyons and glens, and since there were no poisonous snakes or marauding animals on the island, and it was basically inaccessible to Indian raiders, the explorers were convinced that it would make an ideal unfenced range for livestock. After studying the explorers' report, church leaders were enthusiastic, and within a few months livestock was placed on the island.

Further explorations of the island were made the



following year by Captain Howard Stansbury, who was sent by the United States government to make a trigonometrical and nautical survey of Great Salt Lake. Captain Stansbury built a small supply depot on Antelope Island and hired Fielding Garr to take care of his stock there. The island has been continuously inhabited since that time.

Then came the birth of the Perpetual Emigrating

*The descendants of Henry Chariton and Suzy Stringham Jacobs in front of the Fielding Garr home on Antelope Island.*



Fund Company and a new destiny for the island. Many of the converts to the Church who were eager to migrate to Utah did not have sufficient means to make the journey. Hence Brigham Young conceived the idea of a revolving fund whereby these people might be assisted. One scheme devised by the high council to get money into this fund was to stipulate that all cattle left in the estray pound more than one month automatically became the property of the Perpetual Emigrating Fund to be sold for its benefit. Also, some Saints met their fund quota by donating livestock from their own herds. Soon a large range for these animals became a necessity, and the state of Deseret legislature stipulated that President Brigham Young would be in charge of Antelope Island, and it would be used exclusively for the benefit of the Perpetual Emigrating Fund Company. Fielding Garr was asked to remain on the island to take charge of the church livestock as well as some personal herds of Brigham Young and Heber C. Kimball. The island now received its fourth name and for more than fifty years was called "Church Island."

The island is connected to the mainland by a three-mile long sand bar, and although the Indians could remember buffalos walking from the island to the mainland, by 1841 the depth of the water had increased so that the Indians made rafts of bulrushes to reach the island. By the spring of 1854, the water

of the lake was rising so persistently that there was danger of the island being isolated from the mainland. Brigham Young felt it wise to have a boat constructed to be used in ferrying the church stock back and forth so a 45-foot sailboat was rushed to completion. It was named the *Timely Gull* probably because just as it was completed, an army of grasshoppers invaded the island and consumed all of the vegetation. The stock had to be taken back to Salt Lake City and the water was so high that had a boat not been available, the animals would have been marooned. Four years later, the water level had receded again, and wagons could cross the sand bar to the island. As if sensing that her mission had been accomplished, the *Timely Gull* broke loose from her moorings at Blackrock and piled up on the island.

Upon the death of Garr in 1855, Briant Stringham was placed in charge of the island. During the sixteen years that Briant Stringham made this his home, the Church Authorities traveled often to the island for outings. With possibilities for hiking, bathing, boating, and picnics, the island was considered a very desirable pleasure resort.

In Solomon S. Kimball's book *Thrilling Experiences*, published in 1908, appears the following description: "The high-toned clerks . . . sat around these fires broiling T-bone and tenderloin steaks, which they had fastened to the ends of long, sharp sticks. Then with bread and butter in one hand and their meat in the other, with plenty of good milk on the side, they ate their supper with a relish that would have made the kings and noblemen of the earth look on with envy."

Elder Kimball also describes the three-day visit of Brigham Young in 1860. President Young had an-

nounced that there would be a display of horsemanship, and all of the best horsemen in the territory had come to participate. They all rode island-bred horses which were fleet and sure-footed.

"At ten o'clock in the morning of the round-up, dust was seen toward the north end of the island. It had the appearance of a whirlwind moving southward at the rate of twenty-five miles an hour. Nothing could be seen but dust, until it had reached within two miles of the house. Everybody was on tip-toe, and the excitement was running high. Here they came—the speediest animals on the island, all of them white with foam, panting like chargers. There were about seventy-five of them in all . . . those present from the old country who had never witnessed such a scene, stood almost paralyzed with excitement."

Even daily life was no mundane existence for Briant Stringham and his family. The children loved their summers on the island, helping their mother cook for the men and helping their father with the stock. Brigham Young had spent much money buying stallions and brood mares which he turned loose on the island, and they became nearly as wild as deer. Even though there were nearly a thousand horses on the island at this time, Briant Stringham persisted in having every one caught and checked once a year. Since the horses were fast and nimble, it was no easy task to comb them out. No wonder the air vibrated with excitement for the young people. After daily chores were done, the youngsters roamed over the hills, swam in the lake, or rode some of the horses. Girls were required to ride side-saddle everywhere in the territory except on this island. Here, if they wore large bloomers (Continued on page 602)





I HAVE GRADUATED from the ranks of retired teachers into the ranks of the unretired. Technically, I am a retired teacher; practically, I am not. I have become that anomaly, a retired teacher who found he couldn't retire.

When I retired from teaching three years ago, I envisioned a life of Riley. Now I would have time to go fishing almost any time I chose. I would be able to come and go as I desired. I would be free and unfettered to live a life of freedom.

It didn't work.

To begin with, my youngest son is now on a mission for the Church. He is in Oregon, busier and happier than he has ever been, and he has always been busy. He writes of the busy life and the supremely happy life of bringing souls to Christ. I can see the relatively carefree youth of yesterday emerging into the matured man of today, grown and matured, gained in wisdom and insight, and now finding fulfillment of his innermost desires. He is bringing souls to Christ.

I have found that I cannot go fishing merely for fish when others, like my son, are fishermen of men. I look around me, and I find there is work to be done, work to be done by a man of retirement age, able-bodied and in full possession of his faculties. There are souls to be saved right here in Concord where I live, many souls who are crying to be saved, although many of them know it not. There are those who have eyes, yet they see not; there are those who have ears, yet they hear not. There are those to be taught, and perhaps a retired teacher can help to teach them. There are those who need teaching but are unwilling to be taught, and perhaps a retired teacher can help to bring them to a point where they will be teachable.

I found I couldn't retire. My beloved country, our glorious country, and, we fervently hope and earnestly pray, still the land of the free and the home of the brave, is in danger. It faces a crisis, a crisis for which it is not ready, it seems. Perhaps I, in my humble way, can help her face that crisis. I must not be one of those who hears but does not heed. I must hear (I surely do hear), and I must take action. I must gird my loins for the fight ahead. I must be strong and fearless and dauntless. I must listen, yes, but not to the voice of appeasement or of vacillation or of surrender. Never that, never the surrender of a principle because abiding by that principle means hardship and sacrifice and perhaps even death.

I found I couldn't retire because my freedom in retirement made me careless. I found I was succumbing to temptation, which all too often comes to a man when his spiritual nature becomes blunted. I found I was not a full patriot, as it were, I was not a full Mormon. I had temporized. To gratify personal ease and desire I had sought the easier way. And with ease had come weakening and in time would come dissolution.

I found I couldn't retire. I couldn't retire from work and struggle and sacrifice and the call of duty. I could not retire from that still, small voice that finally became a clarion call in the night, urging me to rise up and gird my loins for the fight.

I found I couldn't retire. There is work to be done, work that I can do. I may be of retirement age, but I am in no sense senile. My training as a teacher has fitted me to perform a work of significance in my retired years—the work of serving my fellow men and of serving my God at one and the same time—unremittently and forever. BY GEORGE P. BARBER

*I found I couldn't retire*





## *Promised Land*

BY RODELLO HUNTER

The Israelites trod with feet no more bloodied,  
Nor were the deserts drier, nor the rivers deeper,  
Nor were more blessed the bones they left behind,  
Nor more furied their pursuers, nor mountains steeper.  
No Moses smote a rock to bring them drink,  
No manna fed their children day by day,  
No cliff parted as was the Red Sea cleft,  
No cloud nor fiery pillar led the way.  
And yet they came!  
And forced the mountain water to an arid earth,  
And fought a feathered menace with a loaf of bread,  
And soothed their hungered bellies with a root,  
And wished for the peace they buried with their dead  
And watched their meagre seed orchard a plain  
And flamed with hope and faith and martyr's grace,  
And built with caring hands their domes and spires,  
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## Do As I Do

(Continued from page 581)

uses a consistent system of rewards and punishments in teaching his children is teaching by reinforcement. When Junior is paid a quarter for cleaning up his room his behavior is being rewarded or "positively reinforced." When he is sent to bed without his supper for hitting the little girl next door, it is being "negatively reinforced." The assumption is that the rewarded behavior will be strengthened and the punished behavior eventually eliminated. Although reinforcement teaching works extremely well in training white rats to run mazes and pigeons to play pingpong, it does not work so well in training children for a number of reasons. First, the reinforcement used must be appropriate. If mother says: "Be a good girl and do thus and so and make mama proud of you," the child is not likely to do thus and so since she realizes mama is either proud of her or she isn't and whether she does the job assigned or not is not likely to change things much. To pay Junior a quarter for washing the car is not likely to teach him much about the need to keep a car clean, since he can probably get four times that much washing the neighbor's car. Too large a reward for desired behavior is just as poor from the standpoint of learning as too small a reward and tends to focus an inordinate amount of the child's attention on the end rather than the means. It serves also to promote a surfeit which destroys motivation; for example, if Junior is given a long-desired bicycle for getting all "A's" on his report card, the personal value in getting "A" grades has not only been lost in the glitter of the bicycle, but any interest in getting such grades in the future is likely to be exactly zero.

A second difficulty in using reinforcement as a means of teaching children is a tendency on the part of parents to apply it impulsively and inconsistently. Particularly in the early phases of the learning process, reinforcement, either positive or negative, must be applied each time the behavior occurs, and it must be applied as soon as possible.

The most serious misuse of reinforcement teaching comes from inconsistent application of reward and punishment. The child whose misbehavior is tolerated indefinitely, then is met with impulsive punishment by his parents is likely to de-

velop some confused notions about what constitutes right and wrong. Children characteristically test their parents in order to determine the limits of behavior which the parents will tolerate. Well-defined behavioral limits lead a child to a sense of



## "... THE WAITING MOTHERS"

RICHARD L. EVANS

In *The Blue Bird* by Maurice Maeterlinck, there is a heartsearching scene as the children leave their home in heaven to be born on earth. And as they depart from their premortal life, there is anxiety and anticipation. Some do not want to leave their friends; some fear to come to earth, and as the sails of the craft which carries them disappear, the voices of the children are heard in the distance: "The Earth! The Earth! I can see it! How beautiful it is! How bright it is! How big it is!" Then from a far, far place there is the sound of a distant song—a song of gladness and expectation. "What is it?" they ask. It is not the children singing, but the song of mothers coming out to meet them.<sup>1</sup> The song of mothers coming out to meet the children sent from their heavenly home—this is a moving and momentous theme! From out of the premortal past they come, for the experience of life on earth, as part of an eternal Father's plan and purpose, even as Wordsworth, with profound poetic insight, said it:

"Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home . . ."<sup>2</sup>

What a blessing and a sacred trust are children. What a blessing and an everlasting influence are mothers who fulfill their honored mission. And we honor ourselves as we honor them in unforgetting love and thoughtfulness. Let none of them be left in unremembered loneliness. And now again as to Maeterlinck's message of the waiting mothers; of those who are or are about to be—young mothers who may find the days heavy, the evenings weary, the chores multiplied, the problems perplexing—but rewards so wonderfully rich—this we would say to them in some moving words borrowed from the pages of the poets: "There will be a singing in your heart; there will be a rapture in your eyes; you will be a woman set apart; you will be so wonderful and wise."<sup>3</sup> And "Thou, while thy babes around thee cling, shalt show us how divine a thing a woman may be made."<sup>4</sup>

<sup>1</sup>See *The Blue Bird*, by Maurice Maeterlinck, act v.

<sup>2</sup>William Wordsworth, *Intimations of Immortality*.

<sup>3</sup>Robert W. Service, *The Mother*.

<sup>4</sup>William Wordsworth, *To a Young Lady*.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, May 10, 1964. Copyright 1964.

security, whereas the child whose parents reward and punish him inconsistently finds no security and tends to view the world as a threatening place where good and bad things occur without any predictable pattern.

The ability to correlate and integrate factual information into "insight" is something that is highly dependent upon experience, and experience is something that children just do not have. It is the opinion of many psychologists that the greatest mistake a person can make in dealing with children is to view them as "miniature adults." They are not "adults" psychologically and intellectually any more than they are physically.

A child who obeys a parental edict obeys because he wants to please his parents not because he understands what the whole business is all about. No age limit needs to be placed on this statement, because adult values are often as incomprehensible to the sixteen-year-old as they are to the six-year-old.

Words like good, bad, moral, immoral, atheist, communist, and the like are adult words, not children's words. If children understand them at all, their understanding is likely to be distorted or fragmented.

Given enough time and sufficient varied experience, children can define adult concepts adequately, but they cannot be hurried; they can only be confused.

The search for a personal identity (who am I?) continues throughout childhood and consists of trying on opinions, attitudes, emotions, and habit patterns in wide variety until something finally "fits." The first models which the child tries on are the identities of his parents. They are people who seem to be able to handle life's problems with a certain amount of dispatch. They appear to be able to do what they want to when they want to. Nobody says "don't," or "you can't," or "you mustn't." They are persons to be admired and imitated, and the child does imitate them. The detail and magnitude of this imitation is often startling. It can be so letter perfect that unknown adults will say about an adopted or foster child, "Boy, you can sure tell whose child he is. He even walks and talks like you and has the same mannerisms you have."

Many psychological investigations have been conducted to determine

the extent of these childhood imitations, and the results uniformly indicate that the child not only imitates all his parents' virtues, but all their faults as well. It is this latter observation which causes parents so many headaches. Father lectures Junior on the subject of respect for law and authority, then describes to his wife how he beat the government out of fifty dollars on his income tax and wonders why Junior doesn't seem to get the message. Or mother spams Susie for talking falsehoods, then when the phone rings calls to her husband, "If it's for me, tell them I'm not here." Although this sort of behavior on the part of his parents tends to make a child feel that adults are not truthful, it also serves to point out to him the fallibility of his parents, and that he should not be a carbon copy of his parents.

The development of our unique selves takes time, and the interim, because it is so long, is difficult for parents to tolerate. They wonder if the child is ever going to learn any manners, or if he is ever going to learn to behave like a human being around other people. They are often impatient. It is hard for them to realize they are dealing with an immature, unsophisticated, inexperienced, young organism who has to learn there is a time and place for just about everything, that behavior in public and behavior in private are two entirely different, noninterchangeable things; that different people have different standards of conduct, values, ideals, and morals for themselves. They have to learn that society provides for a fairly wide range of acceptable conduct, but nonetheless sets definite limits of behavioral tolerance. They have to learn that society is a human construction, and that it is imperfect and reflective of human frailties.

Maturity will inevitably come, and it sometimes arrives with surprising suddenness. But despite the suddenness, it represents the end of a long road of learning growth and development where progress has at times been painfully slow and setbacks frequent. Parents can hasten its arrival by providing consistent behavioral models for their children. In so doing they remove one obstacle in the path, namely, the confusion which occurs in the mind of a child when his parents tell him to behave in one way then proceed to act in contradictory fashion.

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## Salvation for the Dead

It takes little imagination for one to sense the joy of the Saints at Nauvoo when they learned they could begin the work of salvation for the dead, that is, that they themselves could perform the required ordinances which would, as Isaiah said, "bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isa. 42:7.) The scriptures pointed to the fact that there was to be an opportunity for the dead to hear "the voice of the Son of God; and they that hear shall live." (John 5:25.) But it was given to Joseph Smith to reveal the fact that we are all "saviors on Mt. Zion" for our kindred dead; that the true order of salvation involves the children whose hearts should be turned to their fathers. (Mal. 4:5-6.)

To the Saints with living, vital faith this meant immediate action, and hundreds were baptized in the Mississippi River for the dead—for friends as well as for relatives. Such work was pleasing to the Lord, no doubt, but correct procedures and better organization were needed. The Prophet soon corrected the procedures.

It was shown that this doctrine is a family responsibility. Truly, as Malachi prophesied, the fathers' hearts turn to their children while the children turn to do the work for their fathers. It was soon made known that every ordinance essential for exaltation in the celestial kingdom was to be performed in behalf of dead ancestors, not baptism alone. Further, there must be a sacred place provided in which these ordinances could be performed. The people turned to with a will to build the Nauvoo Temple, the sacred place commanded by the Lord.

As the work began to enlarge to fit the principles

revealed, organization was required. For one hundred twenty years the Church has been enlarging the scope of the work as it has progressed. Its orderly processes have grown as the needs of the growing Church have been met.

Today we meet the needs of the more than two million members with a call for all members to take part. This will be accomplished under the priesthood correlation plan of the Church, carried out in the wards with supervision by the stake leaders. One of the important leaders, working under the direction of the stake president, is the stake genealogical adviser.

1. He is a member of the stake high council.
2. He works as the representative of the stake president to promote the work in the wards.
3. He works with the bishops to carry out the stake president's program relative to priesthood genealogical work.
4. He instructs the group leaders of high priests in the wards (these are responsible for the promotion of the genealogical work in the ward) at the monthly leadership meeting.
5. He organizes classes on the stake level to train ward genealogical specialists. (These specialists will be available to go to homes where the home teachers designate they are needed.)
6. Under the stake president he correlates the genealogical work of all the wards in the stake.

His importance cannot be overstated. He should be chosen for his ability to inspire, teach, and supervise. And he should devote himself to bringing about the stake objectives in this work for the dead, who are not dead, but anxiously waiting for their release into newness of life, as the Lord has promised.





### TEMPLE RECOMMENDS

*Recommend Required:* Every church member eight years of age or over must have a recommend to enter the temple. A group recommend may be issued for those eight to eleven years of age, to holders of the Aaronic Priesthood and girls of corresponding ages who desire to go to the temple as a group to do baptismal work for the dead. In all other cases an individual recommend is required for each person.

The new temple recommend is valid in any or all of the temples. Therefore, a separate recommend is not necessary for each temple. If the left-hand portion only is filled out, the recommend is only valid for all ordinance work for the dead. If the right-hand portion is filled out also, the recommend is restricted to those ordinances initialed by the person issuing the recommend. The recommend should be made

in triplicate, and filled out properly, and signed by the bishop or branch president which indicates that the applicant has been carefully interrogated and found worthy to go through the temple of the Most High. The white and buff copies are to be delivered to the stake or mission president for his signature after he has also conducted a personal interview with the applicant. The pink copy will remain in the book.

The applicant must deliver the white and buff copies to the first temple he enters after obtaining his recommend. The white copy will be retained by the temple and subsequently filed in the temple in the district in which the applicant lives. The buff copy, properly stamped, will then admit the applicant to any temple in the Church.

*Page 73, General Handbook of Instructions*



BY  
**STAN WATTS**  
*Head Basketball Coach  
Brigham Young University*

# PRESIDING BISHOPRIC'S PAGE

## IF I WERE YOU

### (ADVICE TO YOUNG MEN)

Several years ago the famous football coach Earl "Red" Blaik took his fine Army team from West Point to play a great Michigan team at Ann Arbor. The stadium as usual was filled to capacity with over 100,000 spectators who had come to witness this great contest. The two teams came onto the green turf on a beautiful autumn afternoon for their pre-game warm-up. Naturally the spectators were trying to single out the outstanding performers on each team by referring to their programs to check the personnel and the numbers. The two well-coached teams went through their calisthenics, punting, passing, offensive and defensive drills as the fans built their enthusiasm and eagerness to get the contest underway. With the warm-up drills completed the two teams returned to their dressing rooms for final game instructions and a review of the strategy that each had prepared during the week.

In a dressing room filled with the odor of human perspiration and with a spirit of enthusiasm and eagerness, Coach Blaik talked to his squad. He told his group of young American men he was proud of them and suggested they try to accomplish three main objectives in the game with Michigan. The three important suggestions were these:

1. Today we want to gain the respect of this vast audience for what we represent. We represent a great educational and military institution. We also represent a great American game. Let us do nothing today on the field that will mar the reputation of either.

2. We want to gain the respect of our opponents as men and competitors. We want to play the game according to the rules. We need to play to win, but we also need to play hard, play clean, play fair, and carry the battle to our opponents.

3. We want to gain the respect of ourselves as

individuals. As we walk off the field this afternoon, we want to feel in our hearts that we played up to our capabilities—we played the best we could. If that feeling exists within our souls after the contest, win or lose, then we will have no questions to ask ourselves in regard to our desire and our effort.

This is the philosophy we have tried to instill in our athletes at Brigham Young University. In a sense the same things may be applied to our everyday living in helping to serve God and our fellow men. As an adult I often look back on my life as a youngster and see many mistakes I made. If I could have a chance to do it over again, I am sure I would endeavor to do better. Because of my experience, I would like to suggest to the youth of the Church some of the philosophy of the related story as it might apply to them.

If I were you, I would try to live a life to gain the respect of people around me. This would include my family, friends, neighbors, and associates. We have been told by President McKay that we are to be missionaries. People outside the Church and within the Church watch us more than we think. Anything we do contrary to our teachings and our belief will bring a great deal of criticism to the Church. Being aware of our responsibilities, we can become exemplars of the finer things of life. By good example we can gain the respect and admiration of the people we associate with or meet as we attempt to reach our goals in life. I have talked with many people outside the Church who have the highest respect for many members of our Church because those members live the gospel and try to serve humanity.

If I were you, I would gain the respect of the people with whom I associate and have business dealings. In the degree of competition that exists in

every field, it becomes a necessity to play the game according to the rules. The human virtues of honesty, integrity, and fair play in all of our actions will certainly command the respect of people with whom we associate and have negotiations. As we practise these virtues, we become close to our Father in heaven in serving him and his children. There is no respect for people who lie, cheat, and try to take advantage of others.

If I were you, I would gain the respect of myself. I would first be concerned with my activity in the Church. By obeying and living the commandments of our Father in heaven, we become humble and retain the spiritual needs of man. I would learn to pray. By participating in the activities of the auxiliaries as youngsters and honoring the priesthood as we become worthy to participate, we find medium for growth. We grow through these experiences by accepting the call to perform as officers and teachers. I would take advantage of the opportunities to study and to apply myself to receive the value of an education. This is a necessity to compete in the field of specialization you might choose. Too many opportunities to gain a good education are bypassed today by our young people. I would honor my father and my mother that their days may be long upon the land. I would seek their counsel and guidance rather than of my friends. I would try to be my brother's keeper. I would try to gain strength through trials. I would take care of my body to see that no harm or damage befalls it because of my negligence or lack of knowledge. I would accept responsibility, strive to be prompt, and pride myself in having people respect my promises. I would be honest with myself in every regard.

If these various things were attempted, a person

could become better and would feel more confidence toward his goals in life. There is no question but that some degree of self-satisfaction might exist. If this were to be, then an individual might accept challenges and if faced with the possibility of returning to his Father in heaven could probably answer as Colonel Glenn did when he said he did not fear death in his orbital experience because he had made peace with his God.

Then in our attempt to gain salvation, we could say we did the best we could according to our knowledge and our experiences, and consequently, we would not have too many questions with which to concern our consciences.

*The dean of basketball coaches in the Intermountain West, Stan Watts, has been head coach at Brigham Young University for fifteen years. He has led his teams to an NIT championship and three conference championships.*

*Coach Watts came to BYU in 1946 as freshman football and basketball coach. In 1949 he was named head basketball coach and assistant director of athletics.*

*He is a native of Murray, Utah, and attended Weber College and BYU, where he won two letters each in football, basketball, and track.*

*His coaching career began in Millard County High School in southern Utah. He coached at Dixie College and Jordan High School in Salt Lake County before coming to BYU.*

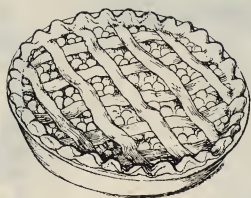
*He is a director of the National Association of Basketball Coaches and has served on the National Basketball Rules Committee. His book, Developing an Offensive Attack in Basketball, was printed in 1959.*

*When Coach Watts leaves the BYU fieldhouse, he serves as a member of the East Sharon Stake high council. He has also been an Explorer adviser and president of an elders' quorum and a seventy.*

*He is the father of four children.*



# Morning, Noon, and Night



## TODAY'S FAMILY

FLORENCE B. PINNOCK, EDITOR

There is nothing more constant than three meals a day. Every twenty-four hours a round of breakfast, lunch, and dinner. Summer, fall, winter, and spring this parade marches on. Its only variance is perhaps the change of time schedule for the three meals on weekends. Endless? Yes, but it can be challenging and even fun if you make it so. The attitude of mind, "why bother about really cooking when it all disappears so fast," is a misdemeanor. If we think this way, then why bother about anything? Few things are lasting. Thoughtfully planned and well-cooked meals do last. No, I don't mean on one's hips, but in the healthy glow of one's children. Good, nourishing, well-balanced food, prepared with love, adds zest, health, and happiness to anyone. The food that piles up on hips and makes one feel groggy is the hit-and-miss

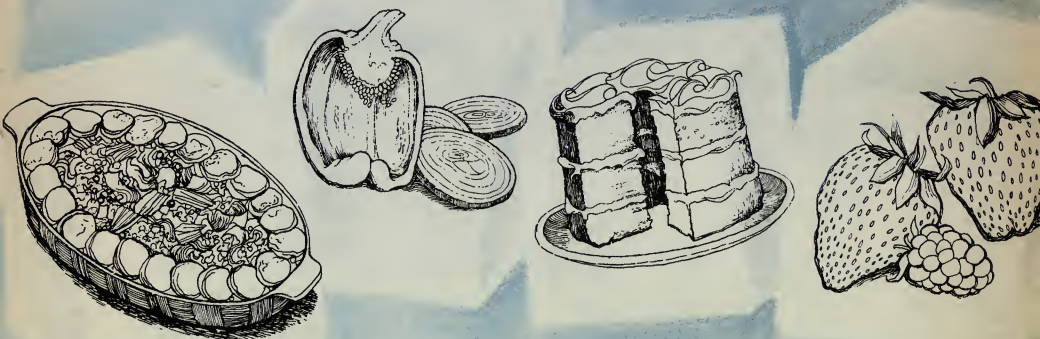
variety of thoughtless calories without nourishment.

Morning, noon, and night calls for someone in the kitchen carefully preparing delicious, health-building, energy-giving meals. This is a constant day-by-day effort, but it needn't take all day. In the summer especially, the cool of the morning is the time to prepare all three meals. Planning and shopping by the week will lessen the time and energy spent. Make out a week's menus in advance, shop and carefully store every item. Waste and spoilage run rampant in hot weather, and it is necessary immediately upon arriving home with the groceries to wash and store perishable foods in the refrigerator and freezer.

Use many time-saving ways to prepare food; for instance, if you are having baked potatoes for dinner, scrub, oil, and bake twice as many as you can use at one meal and serve scalloped baked potatoes the next day; they give the dish a different delicious flavor.

with a mixture of whipped cream, coarsely grated sweet chocolate and nuts, freeze, and it will be a "dessert in a minute," tomorrow. Set salads are so cool and refreshing, especially in hot weather. Next time you make one, double the recipe, adding chopped cucumbers and drained, grated pineapple to half of the Jell-o mixture and drained fruit cocktail and maraschino cherries to the other half and set in the refrigerator for dinner two days later. Be sure you cover all Jell-o molds with a plastic wrap to insure freshness. Stir up enough French salad dressing, or for that matter any salad dressing, to last a week or two. It is fun to have two or three different varieties ready for any occasion.

There comes a day when you feel like preparing food—this can happen even in the summer. When this day rolls around, go on a cooking binge and fill the freezer. Casseroles of fish, chicken, or ground beef



Never make just enough stew, soup, or chili for one meal. Double or triple the recipe and freeze what is left over. Don't make just one pie shell; make pastry for half a dozen and store the uncooked pastry, wrapped air tight, in the refrigerator. When you make a batch of sweet rolls, double the recipe and freeze what you can't use all baked and ready to serve with a huge chicken salad and corn on the cob some hot evening. Cook too much corn on the cob, cut the kernels from that which is left, cover with sweet milk or cream, place in the refrigerator, and it is ready to season and heat tomorrow. Bake a large sponge cake. Serve part of it as shortcake with strawberries and cream. Cover the remaining four or five slices

all freeze well, but leave out the hard-cooked eggs. Something that is not good happens to egg whites when frozen. Breads, rolls, cakes, cookies, pastries, even cream puff shells, all are as good coming out of a freezer as going into it. Baked biscuits and muffins keep best about two months in the freezer, but yeast rolls, breads, and fruit cakes can stay in the freezer up to one year. Angel and sponge cakes are best removed before the fifth month but cakes with shortening can remain in the freezer up to nine months. I have found that it is best to use casseroles within a four-month period, though soups are good for as long as six months. It is best to add crumb or cheese toppings to the casseroles when reheating them, not at the time

you put them in the freezer. You know that you can chop and freeze green peppers, celery, parsley, and onions in small convenient individual packages to use at a moment's notice. Frozen bread grates easily and makes fine crumbs even if the bread was fresh from the oven before freezing.

To freeze casseroles, beans, chili, etc., line a casserole with foil, turn cooled mixture into it, fold foil over the top and freeze. When frozen remove the foil-wrapped mixture from the casserole, label, and slip into polyethylene bags and freeze until ready to use. Try freezing popped popcorn. All you have to do is to let it cool after popping and place in a plastic bag and freeze until ready to use. Season with butter and salt when you take the popcorn from the freezer. Cooked rice freezes well, but it is best to slightly undercook it for freezing.

When you make waffles, triple the recipe and bake them all not quite as brown as normal, cool, wrap in foil or place the waffle squares into polyethylene bags, seal, and freeze. Some hot summer morning it will be so easy to warm these frozen waffles in a toaster and serve them with hot blueberry syrup.

Why bother with just one meat loaf when you can make half a dozen at a time? Just line your loaf tins with foil, extending the foil six inches above the top of the pan. Pack in the meat mixture, fold the foil over the top, and refrigerate overnight. Remove the wrapped meat loaf from the pan, label, and freeze until that hot afternoon when all you have to do is take the foil-wrapped meat loaf from the freezer, remove the foil and bake in its original pan at 350 degrees F. for 1½ hours.

Fried chicken can also be frozen, and what a help this is on a busy picnic day. Days before this special occasion fry the chicken as you usually do, then finish cooking completely. Wrap each piece in foil and freeze. To reheat place the wrapped frozen chicken in the oven for 30 minutes at 325 degrees F. Uncover the chicken and bake 5 or 10 minutes longer to crispen it.

Summer foods can be so appetizing that there is no need on a hot day for a jaded appetite. A little loving care will take care of this. In warm weather hot foods should be hotter and cold foods colder. The extremes of temperature are an ap-

petite picker-upper. Eye appeal is really important on a hot day. Tablecloths need to be spotless and more starched, colors clearer, vegetables crisper, and gelatin molds stiffer. For a centerpiece on a hot day, try filling a crystal bowl with pale green ice cubes and scattering strawberries over the top. A shiny green leaf placed here and there around the edge of the bowl will finish this delightful arrangement. Servings in hot weather should be middle-sized, not big and overwhelming, if appetites are to be catered to.

The cook should be rested and add a happy atmosphere to the meal. Relaxation while eating on a hot day is important. Family and guests also have a responsibility to add to the sunny climate of the dinner hour. Breakfast, lunch, and dinner can be fun to prepare and enjoyable to eat even in the middle of the summer.

#### SALADS—BREAKFAST, LUNCH, AND DINNER

Salads are not limited by the time of day, time of year, or type of ingredients available. They add nourishment, variety, and zest to our meals. Extend your imagination, let your fancy fly in all directions when you create a salad. It is a magic potion of vitamins, minerals, and all that's good turned into luscious eating. A salad is just as much at home on the breakfast table as it is at a formal dinner party. Serve your family salads morning, noon, and night.

#### BREAKFAST SALADS

##### *Fruit Salad Breakfast Ring*

With a sharp knife cut a cantaloupe crosswise into ½ inch slices. Remove the rind and seeds. Place the rings on a salad plate and fill with cut banana chunks, quartered fresh peaches, and sliced strawberries. Serve with salad dressing made from orange juice, poppy seeds, and fresh minced mint.

##### *Honeydew Melon Delight*

Cut the melon into fourths or sixths. Place a section on a salad plate. Fill with seedless grapes and sprinkle with lime juice.

#### *Orange Cups*

Cut the top off an orange. Remove all the orange segments, leaving the shell. Fill the shell with diced orange, seedless grapes, and sliced banana. Serve with cranberry dressing. (Beat ½ cup cranberry sauce with 3 tablespoons honey and 1 teaspoon lemon juice.)

##### *Sliced Tomatoes with Eggs*

Tomatoes have a way of pepping up a breakfast. Try slicing large beefsteak tomatoes and serving them sprinkled with minced parsley along with the eggs and bacon.

##### *Breakfast Grapefruit*

Halve a grapefruit and cut around each section. Sprinkle each half with one teaspoon honey and a dash of nutmeg. Serve ice cold or heat under broiler until honey bubbles.

##### *Floating Pears*

Place ½ pear with cavity side up in a low sherbet glass. Fill the pear with finely chopped prunes (cooked or uncooked) and pour orange juice over all.

##### *Simple Ambrosia*

Peel the oranges, cut into ¼ inch slices. Place on salad plate with the slices overlapping each other. Sprinkle with coconut and garnish with a piece of parsley or watercress.

##### *Spring Salad Cup*

Cook spring's pink rhubarb, cut into 1 inch pieces, until just tender. Sweeten, add pineapple chunks with their juice. Serve in cups and garnish with strawberries.

#### LUNCHEON SALADS

##### *Luncheon Salad Complete*

Hollow out ¼ pineapple per person. Core and dice the fruit. Add thinly sliced strawberries to the pineapple and heap back in the shell. Top with two or three scoops of varied colored sherbets. Hot appetizers are good served with this salad.

##### *Hot Appetizer*

1 cup crab  
½ cup diced celery



- 2 tablespoons chopped onion  
 ½ cup cheddar cheese, shredded  
 ½ cup mayonnaise

Mix all ingredients together and spread on rounds of bread that have been toasted on underside. Sprinkle with 3 tablespoons grated cheese and broil until bubbly and slightly golden brown.

#### Hot Potato Salad

- 7 medium-sized potatoes  
 ½ cup chopped onions  
 1 teaspoon salt  
 3 tablespoons chopped parsley  
 ¼ teaspoon celery seed  
 dash of pepper  
 10 slices bacon, cut into 1 inch pieces  
 ¾ cup vinegar diluted with ½ cup water  
 1½ tablespoons flour  
 1½ tablespoons sugar  
 1 cup diced cucumber  
 ½ cup sliced radishes  
 1 dill pickle, diced fine

Cook the potatoes unpeeled until just tender, drain, cool, and peel, cut into cubes. Toss lightly with the cucumber, radish, pickle, salt, pepper, parsley, and celery seed. Sauté the bacon, and when crisp remove from the bacon fat. Leave 1 tablespoon bacon fat in the pan and stir in flour gradually. Add diluted vinegar and sugar and bring to boiling point, stirring constantly. Toss lightly into the potato and bacon mixture, serve hot. This salad is good served with sliced cold meat, a tray of crisp raw vegetables, French bread, and iced cocoa.

#### RELISH SALADS

##### Beet Relish

- 2 cups sliced beets  
 ¾ cup vinegar  
 ½ teaspoon cloves  
 ½ teaspoon cinnamon  
 ½ teaspoon allspice  
 3 tablespoons chopped green onions  
 1 cup sliced cucumber

Drain the cooked beets and reserve the liquid. Add the vinegar and spices to 1 cup of the liquid and bring to a boil. Add the beets and remove from heat. Chill the beets in the liquid, add cucumbers and onions, let stand overnight in the refrigerator. Drain and serve as a relish.



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## The Salt Lake Tribune

### Pepper Relish

- 3 cups thinly sliced green pepper
- 1 cup very thinly sliced onion
- 4 tablespoons vinegar
- 2 tablespoons water
- $\frac{1}{3}$  cup salad oil
- $\frac{1}{2}$  teaspoon salt
- $\frac{1}{4}$  teaspoon pepper

Toss all together and refrigerate at least one hour. This is a tasty relish served with a beef pot roast.

### Salad Relish (good served with fish)

- 2 cucumbers peeled and thinly sliced
  - 2 tablespoons chopped chives or green onions
  - 1 tablespoon finely chopped parsley
  - $\frac{1}{2}$  pint dairy sour cream
  - 2 tablespoons lemon juice or vinegar
  - 1 pimiento, finely chopped
  - 1 teaspoon salt
  - $\frac{1}{4}$  teaspoon sugar
  - $\frac{1}{4}$  teaspoon dill seed
- dash of pepper

Lightly toss all the ingredients together, chill, serve as an accompaniment to fish.

### SUMMER

BY SOLVEIG PAULSON RUSSELL

#### Full summer!

Days overflow  
With warmth that's the color  
Of golden glow.  
Birds scarce find time  
For sleeping at all,  
And the hollyhock bells  
Are crowded and tall.

The rivers are lazy;  
They pause as they flow  
To watch for the meadows  
Where cowslips grow;  
And they murmur in wonder  
At all that they see—  
The lushness of grass—  
Full growth of each tree—  
And the lax contentment  
Of beast and men  
Who bask in the pleasure  
Of summer again.



### WHEN YOUR CHILD SPEAKS

BY LEO ROSENHOUSE

Needless to say, Harriet G. was distressed when the teacher sent her young son home with a note pinned to his shirt pocket asking her to come to school to discuss a problem with Larry's speech.

"He's a mumbler," the teacher began when Harriet made her appearance. "We're having quite a time getting him to pronounce words distinctly like the other youngsters of his age. Can you give us any hint as to how his speech problem developed?"

When Mrs. G. groped for an answer, the teacher quickly understood Larry's trouble. It was his mother. She began to talk very rapidly in an almost inaudible monotone, running her words together in such a jumble that it was very difficult for the teacher to grasp what she was saying.

As a result of this conversation, the instructor made an appointment for Harriet and her husband to consult with the speech correction specialist in the school system. The specialist came right to the point.

"Larry talks just like you," she explained, looking at Harriet. "He's had three years of speech development in your home which has been working adversely for him. Instead of enjoying and repeating words he has heard you say, he is now reluctant to speak. Other children make fun of his mumbling, and Larry is experiencing sufficient dis-

tress from the situation so that it affects his educational progress. We must correct the problem before it is too late."

At the insistence of the specialist, Harriet and her husband agreed to attend an adult speech correction class one evening a week in night school. The couple was also given a set of exercises to practise at home in front of their child to clarify their speech.

"Words should be melodious and pleasant to hear," the speech instructor maintained. "When a child strains to speak or has a speech problem, he suffers serious setbacks. The way to help your child speak well is to practise better speech yourselves."

Today, thanks to the guidance given at school, Larry has overcome his mumbling and speaks with distinction and assurance. Surprisingly, conditions within Larry's home have improved since the speech correction specialist took time to aid the entire family's speech pattern. Harriet is less frustrated in her relationship with neighbors and friends, for now they understand her. Taking in speech improvement courses at night helped her husband receive an advancement in his job.

Speech is the vital means of communication and, next to sight, means more to an individual than all other senses and abilities combined. Give

your youngster the opportunity to speak adequately, and he will make better progress in school and acquire an ease with the problems of the world as he grows into maturity.

The time to think about your child's speech is in babyhood. Many speech experts contend that a baby begins to heed the spoken word or at least the sounds about him at about four months. The first five years in a child's life set his speech pattern. What you say and how you say it makes a permanent impression on your youngster's speech progress. Teach your child proper speech by his fifth birthday, and you will have a truly healthier, happier, and better adjusted youngster. Here is a year-by-year speech program to help your child:

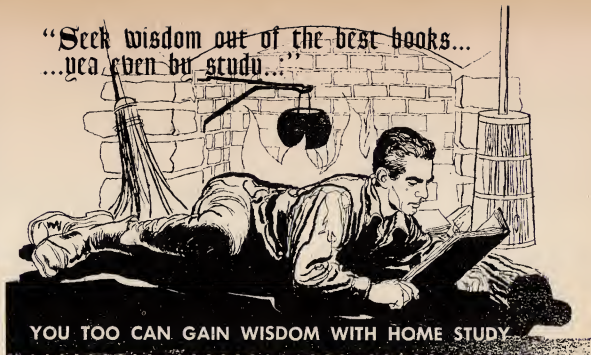
1. *Four months to first birthday.* Your child is alert to sounds—all kinds—and he tries to make sounds himself. At this age he is a mimic. What you say sounds just wonderful to him, and he is happy to copy you. Encourage him to express himself, even if his noises remain meaningless. By the time your child approaches his first birthday, you should have turned speech teacher and given him the opportunity to make real words come from his lips.

Do this by being in a happy frame of mind whenever you give a little speech lesson. It must be a pleasant experience for the child, otherwise he won't want to participate. Mealtime is an ideal period in which to practise speech. The youngster knows his eating utensils, so frequently say to him: "cup, spoon, plate," etc., and show him the meaning that goes with the words. Hand him the objects and identify them in a clear tone.

You will be delighted to discover that by birthday time, your child will have a limited vocabulary that makes sense. Stay away from too much baby talk now, for your child needs the element of distinct and sensible sound.

2. *First year to second birthday.* Most children have the ability to speak a clear word or two by their first birthday. It may be simply "mama" or "daddy," but it is understood. Take it from there. Don't make comparisons of your child's speech with other children his same age. Youngsters differ in speech development. Some start slow and become good talkers later. Have

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patience if your toddler is an awkward speaker.

Pull your child past the babbling stage. When he slurs words or insists on baby talk, give him a smile and a gentle correction, saying the word properly over and over again, always with a happy expression on your part. Let him learn that words well said can bring appreciation from yourself and others. Tell the members of your family to be respectful about their speech, too.

3. *Second year to third birthday.* This is the age for phrasing of words. Talk to your child in complete short sentences. Use speech he can repeat and say your words slowly and clearly. Begin to teach him basic sentence structure. Use words in proper continuity. Drop baby talk and any adoring ways of saying pet expressions for the sake of clarity. Remember that your child is just now beginning to learn words rapidly.

4. *Third year to fourth birthday.* By now, your child's vocabulary will amaze you. Keep up with him, for he wants to understand speech and why words have their particular uses. Help him learn complete speech at home by asking him sensible questions that require detailed answers. Don't rush him so that he stammers in an effort to pour out the words. If speech defects are apparent, and you don't seem able to correct them at home, consult your family doctor about the problem or ask assistance from a speech teacher. Even though you have a pre-school child, many school systems will gladly help with speech training before the child is of school age. Don't exhaust a child with speech demands. Just keep him interested in talking sensibly, distinctly, and with purpose, and always be an honest listener. Your child deserves to be heard.

5. *Fourth year to fifth birthday.* Your child should now be making complete sentences. His statements should have logic, and he will be asking many questions. Give him adequate answers. This is the important age when you must teach him vowel and sound control. Pronounce words clearly and help him do the same. Modulate your child's voice so he doesn't mumble, screech, or yell his words. By now, his speech pattern is set. The assistance you have given him will serve him for the remainder of his lifetime.

## *The Lure of Antelope Island*

*(Continued from page 586)*

which buttoned at the ankles, they were permitted to ride astride the horses.

In addition to many excellent qualities possessed by these island horses, Nathaniel George Stringham in his book *Briant Stringham and His People* states that they had "a weakness that made many a man's face red with anger. They loved their island home. It was hard to wean them from it. Whenever a favorable opportunity presented itself, they would take the nearest cut to the island, swimming the lake wherever they happened to come to it, and keep going until they reached their destination."

The final chapter in the lives of these excellent horses is a dismal one. Briant Stringham died as a result of fatigue and exposure in 1871 when he was 47 years old. He was determined to transport some sheep from the island to Blackrock in a fierce storm which lasted for three days during which time he was repeatedly wet and chilled. As a result, he developed a congestion of the lungs and died nine days later. After this, the horses ran wild for four years. Then the Church arranged to have them caught and taken to Salt Lake City. The horses were elusive, however, and few were captured. Within a few years, many of the horses on the island had died of starvation, and the ones that remained were considered a nuisance and were shot by the new owners of the island, The Island Improvement Company.

A different kind of fame came to the island in 1857 when a young bride and her groom chose it as their honeymoon rendezvous. The girl's wealthy father, who was returning East with his family, forbade the marriage, and placed guards around his daughter. She eluded them all on the day of the family's scheduled departure and fled to a pre-arranged place where a carriage was waiting to take her and her lover to Judge Elias Smith who performed the ceremony posthaste. The newlyweds raced to the lake where a boat took them to Antelope Island. The irate father searched

the city in vain and had to leave for the East without his daughter.

There was a mariner shipwrecked on the barren west side of the island who hopefully made a white flag out of his shirt, although he equally as hopelessly lay down to die when he acknowledged the rugged mountain directly behind him and the bleak shore immediately before him. Fate was kind to this man, however, for he was rescued by several sheepherders who saw the white flag of distress while pursuing a coyote.

The island was yet to be exploited in other ways. In between sermons, Reverend Ballard S. Dunn, an Episcopal minister living in Corinne in 1871, trudged to the island and picked up rock samples to take home with him. These he would crush in a mortar with a pestle and then wash out in a gold pan. Oftentimes when only one or two sat in his congregation, he would say, "Well, shall we preach or pound quartz?" Then one day a Californian jumped one of his claims on the island, and the furious Reverend Dunn chased him off the island with a shotgun. Needless to say Corinne wasted no time in looking for a new minister. This was the beginning of a small mining boom. Silver, copper, gold, and iron ores which assayed well were found, and an Antelope Island Mining District was organized in 1871. However, none of the veins produced ore in any quantity, and the boom burst like an air bubble. One further attempt was made to commercialize the island when French capital built a large plant there to take epsom salts from the water, but this venture ended before it ever really began.

In 1869, the island was thrown open to homesteaders, beginning the period of private ownership. In 1893 the Antelope Island Improvement Company owned the island and imported many birds and animals including antelope, which had not been on the island since 1870. A few buffalos were brought in from Nebraska, and these flourished so well that by the 1920's there was a herd of four hundred. At one time, the island was even called "Buffalo." Hollywood arrived in 1922 to take advantage of these animals and film the stampede scenes for the western movie *The Covered Wagon*. Soon, however, this large herd of

buffalo became a nuisance, for they destroyed hay and fences. A buffalo hunt was staged. This hunt, which was dangerous and difficult as well as exciting, successfully killed off most of the buffalos.

During the 1930's, the island had one more chance for fame when swimming meets became popular at Great Salt Lake. The course was from Antelope Island to Blackrock, a distance of 8.12 miles. In 1937, Orson Spenser set a record of 3 hours 40 minutes and 52 seconds for this race. His record was not equaled up to the discontinuance of the race in 1940.

As the wife of one of the descendants of Briant Stringham, I have been permitted by the present owners, The Island Ranching Company, to visit Antelope Island. From one end of the island to the other, I breathed only an atmosphere of peaceful serenity. The wheat, sheep, and cattle which covered the hills were blissfully unaware of the turbulent history of this rugged little island, but not I, who reviewed it all from the shade of an old tree in front of the Fielding Carr home which is still in use.

Were one able to look into a charmed crystal ball, what might he see for the future? Since a scarcity of water and a limited amount of soil make the island unsuitable for most purposes, it may be that it will have little potential for anything save the wheat and the sheep and cattle. And actually, those kindred spirits who love the island's solitude would agree with Wallace Stegner that it "ought to be kept distant, tawny and amethyst in the late afternoon, with the west foaming into a sunset beyond it, and the lake glittering like a sword blade along its foot. It is there to be looked at but not disturbed."

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(Continued from page 571)

by Dr. Weston A. Price, DDS, entitled *Nutrition and Physical Degeneration*. He spent his life, literally, and his means in pursuit of evidence to prove or disprove a conviction in his own mind, that our state of health or of illness is in large measure influenced by nutrition and the foods that we take into our body. He did not go into the bio-chemical laboratory alone to find his evidences, but literally toured the world in a patient, intuitive, and rational, unbiased search for truth. To find it he visited almost the world over peoples and classes of peoples who were and are using natural foods (but more and more in *lesser* degree, as the "civilized" food products reach them, entice them, and are consumed by them). He found that they are still using foods in a natural state as they come from the soil, or the tree or the vine, or from the water and so forth; and which they eat in the natural state so far as possible and change as little as necessary. Dr. Price took back to his bio-chemical laboratory samples of their dietary (unchanged and unaltered by any process of physical or chemical change by the modern methods of—shall I say—tampering with the food products). These he studied in the bio-chemical laboratories and compared with the so-called "civilized" dietary. He did this in order to determine and discover, if he could, the reason or reasons why these peoples in the remote areas enjoyed better health and strength and longevity in the main; and were largely free from the ills that plague "civilized" man. Among the latter were named the degenerative diseases, also cancer, ulcer, arthritis, oral and dental diseases, and many of the afflictions common among us. It was not due to an absence of the micro-organisms that afflict us and in part become a factor in the cause of some of these illnesses. (They are present also in the areas where these people live.) Rather it was something about their living and eating and their way of life. From the high Andes to the islands of the sea; from the frozen north to sunbaked Africa; from the interstitial valleys of the Swiss Alps to the Scotch Hebrides he pursued

his course of investigation of so-called primitive peoples and their food habits, and their state of health and physical well-being in order to compare all of these with the so-called "civilized" peoples and their dietary. He found in *every* instance uniformly *better* health among those eating natural foods than among those eating the processed and refined products. He discovered that members of families of the primitive peoples investigated who had left

their homes and had come in contact with the refined diet products, those made with white flour, polished rice, canned products, the dried and processed products and so forth, *lost* their natural qualities of physical health and well-being and "inherited" the ills of civilized man. This was true even of identical twins, in one instance! Others have corroborated and duplicated his findings, notably McCarrison, et al.

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## "INDEPENDENCE" — AND PRINCIPLES

RICHARD L. EVANS

Besides "broadmindedness," of which we have spoken, there is another word—"independence"—which also has much to commend it and also much that can be abused. In using our free agency, some considerable degree of independence is absolutely essential in being self-reliant and in being responsible for our own decisions. But it is possible for people to be so independent that they can't or don't co-operate; so independent that they don't work well with others; so independent that they make their own standards, their own rules, their own laws, their own principles. "The lawless," said Shakespeare, "are they that make their wills their law."<sup>1</sup> There are times, said Caleb Colton, "... when independence of principle consists in having no principle on which to depend"<sup>2</sup>—such as when people so much pride themselves on their independence that it becomes more pride than reason, more pride than principle. "I have been more and more convinced," said John Ruskin, "the more I think of it, that, in general, pride is at the bottom of all great mistakes. . . ."<sup>3</sup> Independence, even stubbornness, is good up to a point, but so is co-operation, and so is conformity, up to a point—not conformity for lack of conviction, but conformity *because* of conviction—conformity to sound and proved principles, conformity to law, conformity to standards of truth and decency. And along with sincere and sensible independence there must always be standards and conviction, principles and law. And we must never lose the distinction between independence and pride, independence and stubbornness, independence and self-willed lawlessness. There is an independence that says "no" to an evil temptation. There is an independence that says "yes" to the doing of duty. There is an independence that carries its own problems and troubles to the best of its ability. On the other hand there is an independence that refuses to seek counsel or accept advice or benefit by the experience of others. There is an independence that seeks truth, that doesn't fear to face it. And there is an independence that clings to error because of appetites or convenience. The exercise of free agency is a God-given right, but anyone who uses his independence to ignore principles or truth or to live against the law is grossly misusing his independence. "These two things," said William Wordsworth, "contradictory as they may seem, must go together, manly dependence and manly independence, manly reliance and manly self-reliance."<sup>4</sup>

<sup>1</sup>Attributed to Shakespeare, by *New Dictionary of Thoughts*.

<sup>2</sup>Caleb C. Colton, *Lacon*; Preface.

<sup>3</sup>John Ruskin, *Modern Painters*, iv, 1856.

<sup>4</sup>William Wordsworth (1770-1850), English poet.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, April 26, 1964. Copyright 1964.



the two diets mentioned? Dr. Price says: "It is of interest that the diets of the primitive groups which have shown a very high immunity to dental caries and freedom from other degenerative processes have all provided a nutrition containing at least four times the minimum requirements of minerals and vitamins as we know them; whereas the displacing nutrition of commerce, consisting largely of white flour products, sugar, polished rice, jams, canned goods, and vegetable fats have invariably failed to provide even the minimum requirements. In other words, the food of the native Eskimos contained 5.4 times as much calcium as the displacing foods of the white man, five times as much phosphorus, one and one-half times as much iron, 7.9 times as much magnesium, 1.8 times as much copper, 49.0 times as much iodine, and at least ten times the number of fat soluble vitamins. For the Indians far north of Canada, the native foods provided 5.8 times as much calcium, 5 times as much phosphorus, 2.7 times as much iron, 4.3 times as much magnesium, 1.5 times as much copper, 8.8 times as much iodine, and at least a ten-fold increase in fat soluble activators. For brevity, he applied the figures to calcium, phosphorus, magnesium, iron, and fat soluble activators in order. The ratio in the Swiss native diets to that in the displacing diet was for calcium 3.7, for phosphorus 2.2, for magnesium 2.5, for iron 3.1, and for the fat soluble activators at least ten-fold. For the Gaelics in the Hebrides, the native foods provided 2.1 times as much calcium, 2.3 times as much phosphorus, 1.3 times as much magnesium, and 1.0 times as much iron; and the fat soluble activators were increased at least ten-fold." This is not the end of the quotation but goes on to include the aborigines of Australia, the New Zealand Maori, the Melanesians, the Polynesians, the coastal Indians of Peru, the Indians of the Andes Mountains of Peru, the cattle tribes in the interior of Africa, the agricultural tribes in central Africa, etc. A final quote follows: "All the above primitive diets," states Dr. Price, "provided also a large increase in the water soluble vitamins over the number provided in displacing modern diets."

An article in *Science* (139:884-890, March 8, 1963) by M. K. Hub-

bert appeared recently titled "Are We Retrogressing in Science?" He made the statement, "Are we retrogressing in science? As a result of specialization science is in a sense impairing its own foundations. All too often it reverts to pure authoritarianism, wherein we attend to the authorities rather than to the evidence." (Italics added.) My simple comment: "How true!" And foods and nutrition are no exception to this statement.

It seems to me that we might well accept an age-old adage pronounced by one who prescribed for and cared for the sick many centuries ago and whose "Oath" (of Hippocrates) we physicians have taken and have acclaimed for many years. Perhaps less well-known than the "Oath," is a statement credited to him which is about as follows: "Eat natural foods in their natural state," so far as this is feasible. It occurs to me that we might do well to follow this centuries-old advice.

#### PIONEER TO PIONEER BY LILITH LORRAINE

*Let us look back one moment just before  
We close their time-worn, faith-illuminated pages,  
To place the seal of love upon the door  
That housed their bearded saints and homespun sages.  
Let us acclaim them. They were more than man,  
And more than woman, they who shared their labors;  
They were creators, shaping God's own plan,  
That throned his law above the clank of sabres.*

*They gave us freedom. We, their sons and daughters,  
Must guard it well, nor ever let it die,  
For we shall also drink of many waters,  
In many a world, where our be-queathments lie.  
Look back but once, and then forge on unquaking.  
We too are pioneers. Our dawn is breaking.*

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## Genealogy

(Continued from page 579)

**B. Should I register with the PRS the many searches I have carried out which did not produce information pertinent to my pedigree?**

1. No. While details of these searches would be of great value and while we may request such information at a later date, we are

not able to handle such an extensive listing at the present time.

2. You should list only those searches that have provided information relating to the pedigree. However, you should register the searches you are now carrying out and those you plan to carry out in the near future.

**C. Should I list the types of records I have searched in the various localities?** (e.g. census, parish register, etc.)

No. Only details of the surname, locality, and period of time will be

placed in the file. Persons interested in such information will be referred to you, at which time you can supply them with additional details of the types of records involved.

**D. How detailed should I be in listing the localities in which I have found pedigree information?**

1. The localities should be listed as town, county (or its equivalent), state (or country).

2. In certain areas, research will be carried out on a county basis. In such cases, only the name of that county can be listed.

**Example:**

TABLE 1  
Pedigree searches carried out by the PRS, 1964-1965

NAME OF SEARCHER	LOCALITY	RECORD TYPE	DATE
1. KERSHAW	LIVERPOOL	LANCS	ENG. 1740-1765
2. HANSEN	COPENHAGEN	DEN	1775-1780
3. ROYAL	SAMPSON	N.C.	1810-1840
4.			
5.			
6.			
7.			
8.			
9.			
10.			



## "WHEN PEOPLE ONCE BEGIN TO DEViate..."

RICHARD L. EVANS

Besides "broadmindedness" and "independence," of which we have spoken, there is another word that calls for comment: "When people once begin to deviate," said King George III, "they do not know where to stop."<sup>1</sup> And to this Lord Byron added: "Ah! to what gulfs a single deviation from the track of human duties leads!"<sup>2</sup> Deviation in personal decisions has the effect of setting standards aside. But apart from its effect on us there is always the question of the influence of our example on others: the example of parents on children, of teachers on youth, the influence of all whom young people look to for leadership or whom they much admire. Adults, parents, others, who have been reared with good teaching, good training, and whose fundamental foundations are somewhat firmly fixed, may, at some point, depart a little from their own principles, deviate from standards, relax a little in conduct, as they may call it, without being too much concerned. With them it is only a little lapse. But those who are young and impressionable, those who are watching and feeling their way along in life, see the example, the compromise, the temporary lapses, the deviation of those to whom they look for leadership, and may suppose that such letting down, such lapses don't matter too much. There is the oft-quoted question from Paul: "For if the trumpet give an uncertain sound, who shall prepare himself. . . ?"<sup>3</sup> This becomes more and more pertinent as more and more young people are pondering the problems and looking for direction, for standards, for examples to follow, and then see a devious example, or hear an uncertain sound. If children can't follow parents, whom can they follow? If youth can't rely on the conduct of adults, on whose conduct can they rely? If they can't count on teachers or mature friends for a proper pattern, upon whom can they count? Example has a way of inducing others to go higher or to fall farther. "Deviation from either truth or duty," said Tryon Edwards, "is a downward path. . . ."<sup>4</sup> Any deviation from what we should be and what we should do cannot in good conscience be justified when others look to us for leadership. If others see us move in a devious direction, or if from us they hear an uncertain sound, whom can they count on?

3. Every effort should be made, however, to determine the full locality identification of town, county (or its equivalent), state (or country).

**E. Should the name of localities be abbreviated in any way?**

Yes, the standards of recording names of counties, states, and countries detailed in section 14 of the *Genealogical Instruction Manual* should be followed.

**F. Some towns and parishes contain a number of villages, hamlets, etc. When listing localities, should I list these smaller areas in addition to the name of the town or parish of which they are a part?**

No. List the name of the smaller area only if the name of the town or parish cannot be determined.

**G. In many towns there is more than one ecclesiastical parish. Should I include the names of these ecclesiastical parishes as part of the locality identification?**

No. In cases such as these, list only the name of the town. For example if you have found pedigree information in the parish of St. Mary in the town of Liverpool, list only the name of the town.

<sup>1</sup>George III (1738-1820), King of England.

<sup>2</sup>Lord Byron (1788-1824), English poet.

<sup>3</sup>1 Cor. 14:8.

<sup>4</sup>Tryon Edwards (1809-94), American editor.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, May 3, 1964. Copyright 1964.

# Example:

EXAMPLE

1. The following Record Form examples should be entered in the indicated locations.

2. Please type in ink.

3. After completion, this form is to be retained by you and returned to the office in the mail. For each family, submit a separate form.

4. All entries must be made in the space provided.

SURNAME OR PERSON		COUNTRY		DATE	AGE	SEX	STATUS
WINTERBOTHAM	J-IVER POOL	LANC.	ENG.	1760-1769			

H. How can I obtain the forms necessary for registration and request(s) for information?

1. Registration forms are being sent upon request through your stake to bishops for distribution within their wards.

2. "Request for Information" forms will be distributed at a later date. (See I, C-2.)

1. Part of my pedigree is Danish which, of course, involves the use of patronymics. Should I enter patronymic names such as Hansen, Jensen, etc., in the surname column of the registration form?

Yes, for any country in which patronymics were used, treat each patronymic the same as if it were a surname.

J. Must I keep the Genealogical Society informed of any address changes?

Yes, notification of any change of address should be sent to the Pedigree Referral Service of the Genealogical Society. In the United States, the yellow change of address form (POD Form 3573); available at any post office, should be used. Individuals living in other countries should use the change of address forms available through their respective postal authorities. If a registrant has been notified of his PRS number, this number must be written boldly on the change of address form.

## Example:

NAME	ELLIS, JOHN DAVID	3/14/64
DATE	1964-03-14	1964-03-14
OLD ADDRESS	67 WEST CENTER ST.	
NEW ADDRESS	ANYTOWN 16, OHIO	
NEW ADDRESS	4943 RUPERT AVE	
NEW ADDRESS	CENTERVILLE, OHIO	
SIGNATURE	J. D. Ellis	

## TO AN ADOPTED CHILD BY ENOLA CHAMBERLIN

You are to me the perfume of the flowers,  
The flowers themselves, and everything that grows.  
You are the bright-winged feet upon the hours,  
The summer sunshine, and the winter's snows.  
You are what I have ached for in my heart  
As I have ached for little else on earth.  
You are my all of life, not just a part,  
The glory for which I was given birth.  
You are a star let down upon my breast,  
The hope of all the years to come to me.  
You are a love which makes my days full blest,  
The all of what has been and what will be.  
You are my garment fitted without seams.  
You are the very essence of my dreams.



## "BROADMINDEDNESS . . ."

RICHARD L. EVANS

"Broadmindedness" is a word that has much meaning and much to commend it. But "The question is . . ." said Alice in Lewis Carroll's *Through the Looking Glass*, "the question is whether you make words mean so many different things."<sup>1</sup> We sometimes let words run away with us. If, for example, a stream is allowed to run too "broadly" it may dissipate itself in devious shallow courses instead of running full and effectively. It is possible also for a person to become so "broad" that there is shallowness, that nothing stays fixed, that the mind is wide open for every breeze to blow through. It is good to be broad in understanding, but there is also need for depth. It is good to avoid narrowness, prejudice, to have an open mind, but not so open that it doesn't discriminate, not so open that it spreads out all over without convictions or principles or judgment or depth or definition. "Broad" is only one dimension. There are others equally essential. Concerning an obsession with one dimension, Emily Dickinson said: "He preached upon 'breadth' till it argued him narrow,—The broad are too broad to define."<sup>2</sup> One could conceivably become so indiscriminately "broad" that there would be no bounds to his thinking, no lines he wouldn't cross, no principles he would be governed by, no direction he wouldn't go. If a navigator were so "broad" as to ignore the safe channel, he would likely be wrecked. If a pilot were so "broad" as to fail to follow the beam, he would hazard his own life and other lives also. To broadness must be added judgment, depth, and definition, and direction—broadness that is straight and true, broadness that includes principles and standards and character and competence. This would be our appeal to young people: Don't let a false and shallow kind of "broadmindedness" rule your lives or determine your decisions. Never let yourselves be run by a word without looking at its several sides. Broadness can have much virtue, much strength, much understanding—but broadness without balance, broadness without standards, broadness without judgment, without moral qualities and character simply isn't safe. We should never become so "broad" that principles are set aside.

<sup>1</sup>Lewis Carroll, *Through the Looking Glass*.

<sup>2</sup>Emily Dickinson, *Poems*, part 1, No. 64.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, April 19, 1964. Copyright 1964.



## Church Moves On

(Continued from page 562)

T. Bentley. President Beckham and Elder Smith were counselors to President Hales.

Elder Phileon B. Robinson, Jr., sustained as second counselor in BYU Second Stake succeeding Elder William R. Siddoway. President Clyde D. Sandgren presides here with Elder Nephi K. Kezerian as first counselor.

Elders M. Carl Gibson and Dallan R. Clark sustained as counselors to President Fred A. Schwendiman of BYU Third Stake, succeeding Elder A. Harold Goodman and Elder Gibson who was serving as second counselor.

Elder William R. Siddoway sustained as president of BYU Fourth Stake with Elders Martin L. Miller and Howard H. Barron as counselors.

Elder A. Harold Goodman sustained as president of BYU Fifth Stake with Elders Carl D. Jones and Melvin J. Peterson as counselors.

Elder Wayne B. Hales sustained as president of BYU Sixth Stake, a stake planned predominantly for married students. Elders Loftis J. Sheffield and Rulon G. Craven were sustained as counselors.

The original student stake in the Church—Brigham Young University Stake—was organized January 8, 1956. There are other student stakes and many student wards in the Church today.

Elder LaMar H. Stewart sustained as president of Gunnison (Utah) Stake succeeding President Alvin R. Barlow. President Stewart was serving as second counselor. Sustained as counselors were Elder Avery T. Beck, who held that position in the old stake presidency, and Elder John LaMar Larson.

Elder Samuel M. Davis sustained as president of Las Vegas North (Nevada) Stake succeeding President William A. Taylor. Elders Arden J. Sampson and James K. Seastrand sustained as counselors. Elder Davis was first counselor and Elder Sampson was second counselor to President Taylor.

Approximately 30,000 people visited the LDS Pavilion at the New York World's Fair this Sabbath day. The fair and the pavilion opened April 22. During the first week

approximately 80,000-100,000 came to the pavilion. The response in the opening period has exceeded the expectations of the committee in charge of the pavilion.

**7** The First Presidency announced the appointment of Elder Wilford H. Payne of Seattle, Washington, as president of the Northeast British Mission succeeding President Grant S. Thorn. For the past year President Payne has been serving on the Priesthood Missionary Committee. He is a former president of North Seattle and Seattle stakes, and has served as a member of a high council, a bishop, and a counselor in a branch presidency. His wife, Mrs. Blanche Ellsworth Payne, will accompany him to his field of labor. The couple has seven children and twenty-one grandchildren.

The First Presidency announced the appointment of Elder George L. Turley as president of the West Mexican Mission, succeeding President Harold E. Turley, his cousin. President Turley, the new appointee, is currently serving as mission president in the Juarez (Mexican) Stake. He has served as bishop of Juarez Ward, as a member of a high council, and as a branch president. His wife, Mrs. Ritha S. Turley, will accompany him to the mission field.

**10** Elder Clifford J. Jones sustained as president of South Sevier (Utah) Stake with Elders

Earl S. Utley and Lee A. Gould as counselors. They succeed President Rulon S. Rasmussen and his counselors Elders Heber J. Christiansen and Elton C. Roberts.

Many of the wards and branches of the Church held appropriate Mother's Day services.

**20** The First Presidency announced the appointment of Elder Terence Leslie Hansen of Provo, Utah, as president of the Central American Mission, succeeding President O. Leslie Brewer. President Hansen as a youth filled a Spanish-American mission. He is a professor of Spanish language and literature at Brigham Young University and is currently serving as bishop of BYU 43rd Ward. He is a former member of the high council of Mt. Rubidoux (California) Stake. His wife Glenda Anderson Hansen and their four children will go to the mission field with him.

**23** The First Presidency announced the appointment of Elder G. Eugene England as president of the London Temple. He succeeds President Selvoy J. Boyer who has presided at that temple for six years. President England, a member of the Priesthood Genealogical Conference staff, has been serving as second counselor in the Salt Lake Temple presidency since 1961. Mrs. England will be the matron of the London Temple.

### CITY CHILD, LISTEN

BY CHRISTIE LUND COLES

*City child, listen, and I will tell you  
Some of the country's ways and signs,  
Remember them always, keep them near you . . .  
A valley of promise before your eyes!*

*Wherever a lane of trees is forming  
A cooling length in some quite barren place,  
There will be a sheath of water, seeking  
Its way to a river, and the sea's last grace.*

*And when you hear a rooster crowing loudly  
As cockily as though he owned the earth,  
You will know that it is nearing dawn or dusk.  
He is the trumpet of day's end and birth.*

*When you hear frogs croak metrically at night,  
There will be ponds near; and the cricket's strum  
Will warn of summer's ending. Oh, my dear,  
Before your child heart withers, hear . . . and come.*



# *ERA OF YOUTH*

*July 1961*

*Marion D. Hanks*  
Editor

*Elaine Cannon*  
Associate Editor

# Something to be gained

BY MARION D. HANKS

*"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors."* (Amulek, in Alma 34:32.)

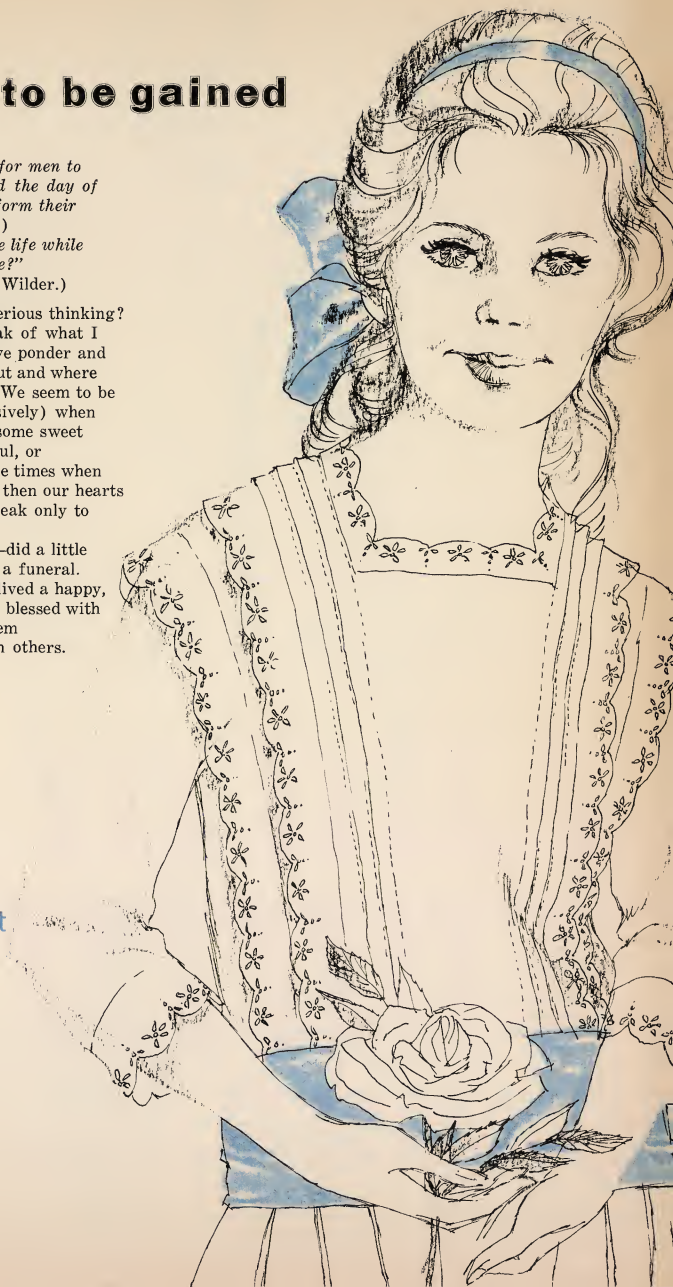
*"Do any human beings ever realize life while they have it? Every, every minute?"*

(Emily in *Our Town* by Thornton Wilder.)

Where and when do you do any serious thinking? Maybe it would be better to speak of what I mean as *solemn* thinking, when we ponder and consider what life is really all about and where we fit into the scheme of things. We seem to be able to do this best (maybe exclusively) when our hearts have been touched by some sweet spiritual emotion, sorrowful, joyful, or worshipful. At least, these are the times when we get the *right* answers, because then our hearts are humble, for the Spirit can speak only to a humble heart.

A group of us—young and older—did a little of this kind of thinking today at a funeral. The loved one being honored had lived a happy, full, productive life. She had been blessed with fine talents and had developed them and shared them unselfishly with others.

She was vivacious,  
and she had the  
character which kept  
that vivacity  
within bounds.





She had suffered severe pain and physical infirmity for many years but had served the community and Church and her choice family faithfully through it all. Her children and grandchildren were there with loving friends at her funeral. This is one of the things that got me thinking solemnly. I wondered if the children understood the important things being said. I hoped they did and wished that other young people could hear also.

One of the speakers mentioned some important qualities which the children of this wonderful person had received through their mother. He told us how hard she had worked and how much she had sacrificed to teach them and train them and to give them the blessing of a sound education, an acquaintance with beauty and truth, and a strong character. He said, *"Many people think that one grand lecture on how to behave should suffice, but this is not enough. It is not the way of a good teacher, and it is not the way of life."*

That is a great thought for young people to consider and for parents and teachers and leaders also. We don't "prepare to meet God" by listening to or delivering "one grand lecture" (or many of them), do we! It doesn't happen in an hour or a day. A wonderful lesson or sermon or conversation or book may help tremendously, but character isn't formed in a high moment of spiritual responsiveness or resolution. As the missionary Amulek told the Zoramites long ago (read again the scripture in the headnote), our preparation requires *performing, laboring*. It involves prayer and pain and patience, service and sacrifice, and a sense of responsibility. It includes learning and repenting and following through; it demands tears and trying, fulfillment and some failure and frustration. It is living usefully now as well as preparing to live fruitfully in the future. It is meeting the "eternal everyday" with cheerfulness and courage and faith. It means learning to really care about God and our friends and family and others. It is as the poet said:

*"Immortal life is something to be earned,  
By slow self-conquest, comradeship with Pain,  
And patient seeking after higher truths.  
We cannot follow our own wayward wills,  
And feed our baser appetites, and give  
Loose reign to foolish tempers year on year,  
And then cry: 'Lord, forgive me, I believe!'  
And straightway bathe in glory. Men must learn  
God's system is too grand a thing for that."*

—Ella Wheeler Wilcox

Another speaker at the funeral helped us to think about the past and the future. He recalled

the girlhood and school days of this lovely grandmother, speaking of her beauty and grace, of her ability in music and speech and the dance. (I sat wondering if her children and grandchildren had ever thought of her as having been young and vital and beautiful.)

*"She was vivacious,"* he said, *"and she had the character which kept that vivacity within bounds. She had lots of fun within the standards of the gospel."*

This was the moment when I especially hoped that the grandchildren were able to understand, and I wished that all other vivacious girls and manly boys in the world could be there to hear and understand. Our faith and spiritual imagination were stimulated to permit us to look with the speaker to a future time of reunion when children and grandchildren again meet and associate with this sweet soul who had been in her youth a beautiful, vital, talented girl. She had lived her life well, he reminded us, and had made her preparation to meet God. Her descendants, "if they are willing to pay the small price of following her pattern, as she followed the pattern of the Master," will also be ready to meet God and their loved ones when this life is finished.

She was attractive and vital and popular—and *"she had the character which kept that vivacity within bounds!"* Because of this her life was wholesome and happy, and she passed on to her descendants a wonderful heritage and a glorious future.

This is where a brief period of "solemn" thinking took some of us today. Better than ever before we understood what Amulek was saying to the Zoramites. These people had forgotten the purpose of life. They were arrogant and selfish and self-centered. They were disobedient to the commandments of God. They were unkind, unthankful, impatient; they cared nothing for the well-being and happiness of their fellow men. He was telling them that they must change, they must repent, and they must begin to do it *now, today, this hour*. *"This is the first hour of the rest of your life,"* he was telling them, *"and the first day."* God wants you to change. He will help you. Christ died on a cross to give us the privilege of living eternally with God. If we are to have that blessing we must feel right about ourselves. Our "confidence must wax strong in the presence of God." (D&C 121:45.) We must prepare and labor in this life. The way is clear, the promise is marvelous, and the time is now.

# I'm in love.

# I'm in love with Germany,

with the people here, with missionary work, and with life. These past four months have gone so fast—I guess because I've been so busy and so happy. As I look back I think of the various so-called adjustments I had to make to live in Germany. The time change is always a big problem, and, of course, the language. The German people are so pleased when one puts forth an effort to learn their language. Frankfurt is really a beautiful city. It is full of parks and large gardens. The Main River goes right through the city. The architecture is lovely and ornate. There are wonderful cultural opportunities here. There is a beautiful new opera house and almost nightly there is

opera as well as concerts, plays, musicals, etc., throughout the city.

I think one of the most important parts of adjusting to a new country is learning to accept people for what they are. Too many people come over here and spend all of their time comparing Germany with America. One has to remember that these people are not Americans; they are Germans with culture and customs all their own. I have great respect for the German people. They are very serious-minded. When they get together they don't talk about chit-chatty things, but rather about ideas. At Christmas time when most people joke about wanting a sports car from Santa, the Germans very seriously wish for good health and happiness and peace. Perhaps this seriousness is due to the fact that the children grow up so quickly here. Most schooling is ended at age fifteen, and then they are expected to learn a vocation and work and live in an adult world. If they do choose to continue their schooling, they go to a gymnasium until they are seventeen. This is equivalent to our high school and about two years of college. Then they can go to the university if they qualify.

The girls never wear bobby sox anywhere. Only the smallest children wear them. They are never very flashy in their clothes, always using conservative colors and styles. However, in the summer it is common to see young girls and women on the street in their native costumes. Little boys wear *lederhosen* all summer.

I notice that many of the girls and boys age twelve to eighteen like American things. They know all of the hit tunes from America. The very ultimate for a German girl is to have a charm bracelet with an American quarter or dime on it.



Beth and her missionary companion, Luwana Johnson, take notes in tracting book.



Strolling a street in downtown Frankfurt is an education in itself.



Mormons in Germany like food as well as Mormons anywhere and bring their most delicious foods to MIA functions.

The German people have many simple, yet so-nice customs. For instance, cut flowers are used a great deal here for almost any occasion.

Whenever invited to dinner into a home you always take flowers for the hostess. The longer the stem of the flower, the more formal the occasion. When greeting someone at the airport, you always bring flowers for the guest. Flowers are used so much that they even have coin machines for flowers in airports and train stations and along the street.

Whenever you drop in to visit a lady in her home, she will invite you in and seat you and then she will change into her nicest clothes before visiting with you.

You never go to a German home without having a big appetite. When visiting, you can always expect to be fed. The German people have a continual "tea time" and they just don't have light snacks.

Handshaking is an important custom over here—and not just in the Church. The men usually make a bow when shaking a lady's hand, and the little children always curtsy.

The branches here are much smaller than the wards at home, but that doesn't stop the Saints.



*Lederhosen aren't often worn by girls, but Beth and her new friend model them for the photographer.*

We had the roadshows here last month for the first time.

Right now we are practising for the dance festival that is coming up soon. The dance fest will be part of a three-day youth conference. The branch doesn't have much money, and decorations and refreshments for the Gold and Green Ball must be homemade. This year's theme was "Ship Ahoy!" Part of the decorations was a large fish net draped from the ceiling. It was most impressive. Later I found out that the Young Men's activity counselor had made it by hand just for that dance. It had 1800 knots in it!

The Church does not have the prestige here it does in the United States. It is not as well known. Much is being done to change this, however. Just last month a German TV station came to the mission home to begin filming a short on the Church in Germany. Building beautiful chapels is one good means of gaining recognition.

One of the most wonderful experiences I could have is to be a full-time missionary. The happiness that comes from sharing the gospel with others is truly great. Mission conferences are good morale boosters. Just to meet with fellow missionaries and come to the realization that you are not alone and that there are hundreds of missionaries doing the same thing that you are makes you feel good. I have never in my life heard singing like the singing when over 200 missionaries get together. Everyone is filled with the spirit of the work and happy to be a part of it. *(Continued on following page)*



*Handmade fish netting with 1800 knots tied by church members was attention getter at the ball.*



It is a good feeling to know that the Church is the same no matter where one goes. Oh, the people may be different—they may have different customs and cultures—but the priesthood is the same and the organization is the same. I suppose the thing that makes me the happiest is the feeling that I am truly a part of the work over here. Germany is my home now. I'm not just a visitor any more.



Joe Koller, MIA activity counselor in Frankfurt describes decorations at the Gold and Green Ball.



Even in the rain, tracting to spread the truth of the gospel is happy business.



Skits for laughs are enjoyed by MIA youth in Germany.

*It's a friendly custom to take fresh flowers to one's hostess.*



Ping-Pong is part of the sport Frankfurt youth enjoy on MIA activity night.



Beth Benson strolls the bridge over the River Main in Germany

## Dear Bishop Hanson,

*Excerpt from a letter to Bishop Elon Hanson, Grant Third Ward, from Elder James F. Pratt, French Polynesian Mission, Papeete, Tahiti.*

30, janvier, 1964

I want to send my deepest thanks to all in the ward who have been a help to me in so many ways. I am thankful for this mission. No university experience on earth could compare with it. I am grateful that I had the good fortune to make the right decision. Thank you personally, Bishop Hanson, for not pressuring me. You let me have the honor of making that decision by myself. It is my sincere testimony to the young people of the ward that this mission is the most marvelous blessing of my life. I shudder to think of what I might have missed, even though the things I might have chosen seemed so appealing at the time. No young Latter-day Saint should set a course for his life which leaves out the blessing of service in the Church, and especially in the missionary cause. He would be cheating himself. I've found true happiness in a place where I had never looked before. My life will never again be the same. And I was the one who thought he knew what he was doing! True happiness is not to be found in the ways of the mundane world, no matter how hard one

hunts for it there. If we truly value our lives, we must put them to work in the service of our Heavenly Father. This gospel contains the light of life. We must walk by that light, not close our eyes to it—not when a wonder such as this is within our grasp.

If we could realize the preciousness of the short span of our existence in this world, we would not waste our time trying to amass useless worldly goods and valueless titles and offices in the world. We would realize that these have no ultimate reward in themselves, and no satisfaction, and we would aim directly at the only really important objectives—the ones that will bring us into happy, constructive relationships with ourselves, our fellow men, and our Father in Heaven.

God bless you,

James Pratt



*Elder James F. Pratt, now serving as mission secretary in the French Polynesian Mission at Papeete, Tahiti, is the son of Mr. and Mrs. LeGrand B. Pratt, Salt Lake City. He was a National Merit Scholar finalist, won the Bausch and Lomb Honorary Science Award, and was awarded honors at entrance at the University of Utah. In March 1963, the middle of his junior year at the university, he was called to the French Polynesian Mission. In addition to his other activities, Jim did charcoal illustrations for The Old Chisholm Trail by Alexander Chisholm, a 584-page book which was released June 1.*







# Do you have Faith in Faith?

*By Ann Nicholls Madsen*

Did you ever try to unravel the oft-told tales of a recently returned missionary to see how his mission changed him? He talks a lot about faith and how his grew.

What is faith and how does it grow? If you haven't got it, can you get it?

The pattern of faith in the missionary's life began the day he decided to go.

He accepted the call.

He went. (Not without misgivings often.)

He grew—his faith began to grow.

How does it happen? What is there in missionary life to cause faith to blossom?

First he accepted the call to serve. He had faith in the living prophets. He had faith in his own destiny and in the direction his parents had led him. He chose to be concerned with building the kingdom by helping others to see the truth rather than ringing himself up the social register. The Lord honors us as we choose the right.

The pattern of  
faith in the missionary's  
life began the day he  
decided to serve.



He was sincere in his desire to serve and found he could not serve without communicating with him whom he had come to serve. He prays—not “says his prayers” but really prays. He *thinks* God will hear him and help. And he does. His first praying is unsteady and accompanied by only “a particle of faith.” (Alma 32:27.) Faith based on experience now characterizes his prayers, and soon he prays, knowing the answer will come.

He turns to the scriptures (missionary’s required reading) as to an old friend, having heard them since childhood. This time they come alive. Prophets speak from their pages—men who in their own time sought and found faith. He memorizes meaningful passages. As an elder said recently, “All at once the scriptures make sense.”\*

Let’s examine quickly the changes in the missionary as he fans the flame of faith into a fire. His pattern can work for you whether you are a missionary or not. The power to do is in doing. Faith includes action . . . so *act* now if you would gain faith.

1. He learned to serve. Do *you* choose to serve, to help as callings come? Has the Primary president asked you to substitute teach lately? Could the scoutmaster use an assistant? Are you too “busy” doing other things to do the *right* things? Then you must yet learn to serve willingly and wherever asked, if you would gain faith. Total dedication is the goal, and it is not reached in one giant step.

2. He learned to pray. He found a Father who knew him better than he knew himself. Do you have as much faith in your prayers as you do in an aspirin tablet? You’re sure the headache will subside after the pill. Are you as certain of the results of praying? Do you “talk” to our Father about the things that mean most to you, not just the parts of your life that sound nice and neat, but the deep-down aches that you seldom face? Have you taken Moroni at his word and asked about the truth of

the Book of Mormon? (Moroni 10:4-5.) I did. That’s how I first found out for sure that prayer is answered. Try it. It’s worth a sincere, sustained effort. Remember to be patient and, like the missionary, learn to hear the answer even though it may not be just what *you* had in mind. Send the “telegram” and know that the answer will come.

3. He found the scriptures. Yes, they had been there all along but he finally *found* them. You can, too! How acquainted are you with Jesus Christ? How many minutes a day would it take to read the New Testament and the eleventh chapter of 3 Nephi to better know him this month. Read it prayerfully, and you will know what it feels like to have the Holy Ghost bear witness to your soul that it is true.

Faith is power. You can have that power in your life *now*. Don’t wait until you are a missionary to learn what faith can do in your life. YOU are a child of God. You are away from him for a time. You are here in a body to learn to have FAITH in him through a veil. He waits to teach you, but YOU must open the door to him. Faith is the door. As you gain faith you will gain:

Power . . . faith *has* moved mountains and parted seas. . . .

Knowledge . . . which can come only after faith. . . .

Light . . . which is synonymous with truth. . . .

Self-fulfilment . . . the unfolding of your God-sired nature . . . which are the fruits of faith.

\*This missionary’s favorite happened to be Romans 8:16-18. Do you know it?

# International Fireside

BY DAVID WILKINSON

*David Wilkinson is returning home this summer after two years at Oxford University as a Rhodes scholar. He is a graduate of Brigham Young University and studied at Harvard University. David's varied educational experiences have also taken him to the Loomis School in Windsor, Connecticut, and Clifton College in Bristol, England, where he was a scholarship student. When he returns to the United States, he will finish a degree in law. David served a German mission. He has been a counselor in the Oxford Branch during his stay in England. He is the son of Dr. Ernest L. Wilkinson, former BYU president and Unified Church School System Chancellor, and Mrs. Wilkinson.*

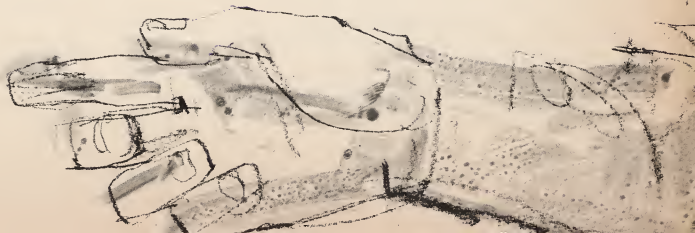
The Hyde Park Ward of the London, England, Stake is located in the heart of one of the world's largest cities. London has changed drastically since Queen Victoria reigned over a world-wide empire in Buckingham Palace, not very far from where the chapel now stands. Yet this great city still has a magnetic force which attracts people from all corners of the earth. Thus the Hyde Park Ward stands as beacon to "every kindred, tongue, and people."

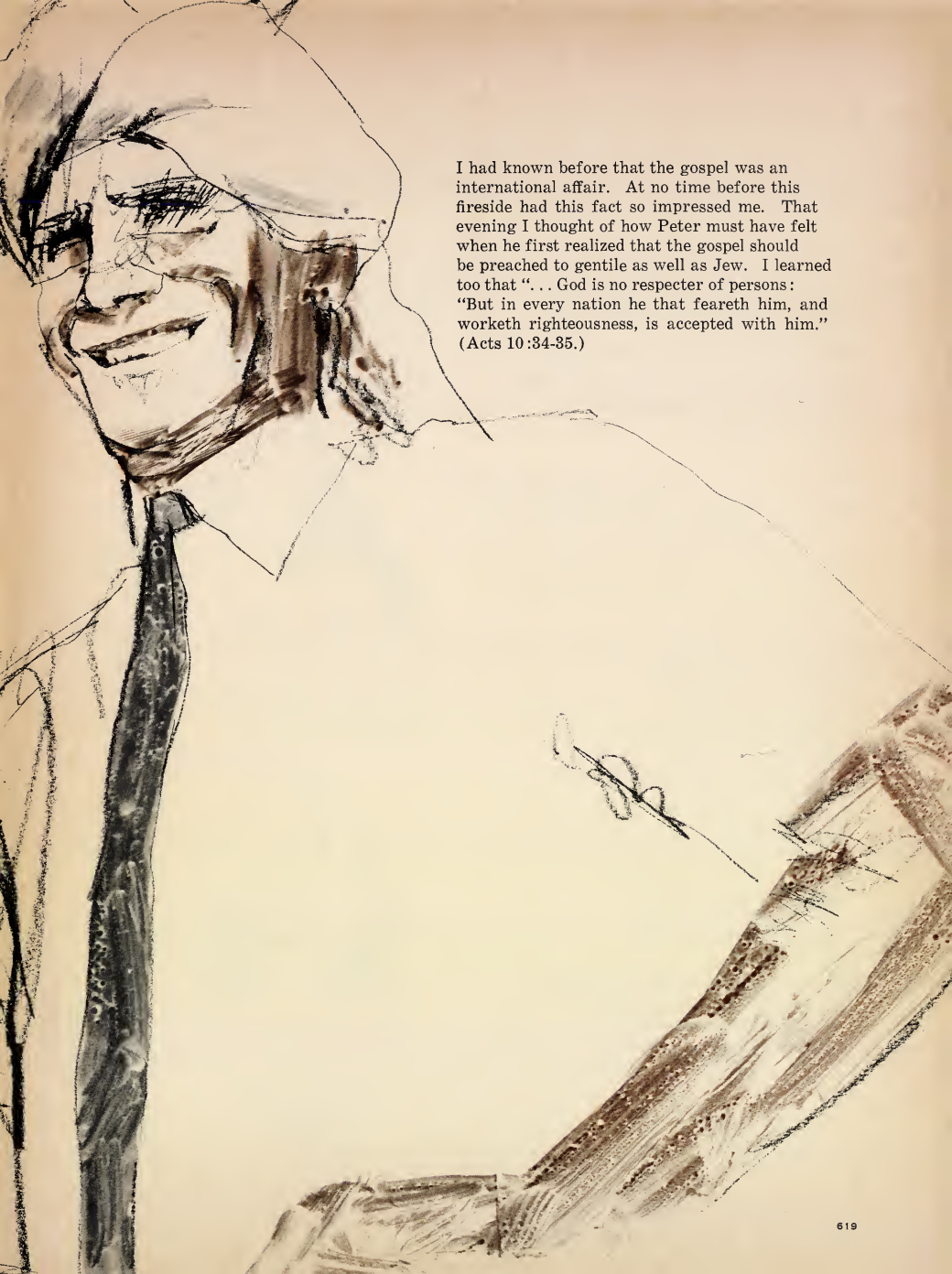
I had been studying at Jesus College, Oxford, some fifty miles away, but had come to London to spend the holidays. I found myself, like most LDS visitors to London, attending meetings of the Hyde Park Ward. There was a fireside for young people following the Sacrament service and so I tagged along. About forty of us, mostly members, crowded into a cozy "flat" or apartment.

After a talk by a missionary who was passing through London on his way from New Zealand to his home in California, we were all asked to introduce ourselves. The first to do so was from France. The second came from Argentina. The third from India. The fourth from Italy and the fifth from the United States. When the sixth said he was from England, we all laughed. We had begun to wonder if there were any English at all at this fireside.

The introductions continued. Canada, Bulgaria, South Africa, Burma, New Zealand, and Kenya were also represented. Several were there from parts of the European continent. We counted them up. Sixteen countries were represented from all of the world's six continents. And we were a group of only forty.

It seemed that all of us had accents, but we spoke the common language of the gospel. Here were people from all over the world each with a testimony of the same gospel, born not of national custom but of the single Spirit of God which bears witness to men of all kindreds, tongues, and peoples. As we told the stories of our conversion to The Church of Jesus Christ of Latter-day Saints at that fireside, certain characteristics, common to us all, seemed to emerge. Of course, no two conversions were exactly alike, just as no two of us were exactly alike. We came from greatly varied linguistic, economic, religious, and national backgrounds. Though we had differences, our testimonies were similar. We had prayed to a common Father, each in his own language, each having a desire to know the truth, each asking specifically whether this Church was indeed restored by God. The words we used or the language we spoke was not important. What was important was that the same Spirit bore witness to us, individually, in different ways, but unmistakably.





I had known before that the gospel was an international affair. At no time before this fireside had this fact so impressed me. That evening I thought of how Peter must have felt when he first realized that the gospel should be preached to gentile as well as Jew. I learned too that "... God is no respecter of persons: "But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.)



# To be or not to be a

Youth, have you ever thought much about squares?  
Have you ever thought about being one?  
Let's take a moment and see just what squares mean to you and me. . . .

*What is a square?*

He's a leader and a follower, a servant and a giant.

When he's right and it makes him different, he likes being different and it's his aim to help others think like him.

He's sometimes a "chicken" because he doesn't drink or smoke or neck or pet or cheat or tell stories just because the gang does.

He has clear and active imagination and doesn't want to go do the old common things like parking or hot-rodding. He thinks of new and fun and clean things to do with all the guys and gals that are grown-up enough to want to too.

He knows what's ahead, what the future holds in store for him, and he's willing to pay the price to reach it.

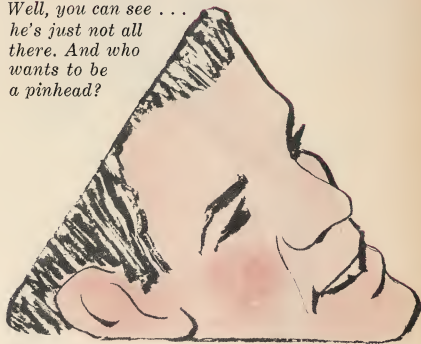
He's a good, strong, active Latter-day Saint and loves every minute of it and what it means to be him.

He's just what *you* want to be!

\* \* \*

*Why not a triangle?*

*Well, you can see . . . he's just not all there. And who wants to be a pinhead?*



*Why not an octagon?*

*He's just got himself into a mess of too many sides and hasn't time to become good at anything.*



# SQUARE



By James Christensen

## *Why not a rectangle?*

*He's always stressing one side of things more than the other.*



These qualifications and many others glow deep within the kind of person you are or should become.

Joseph Smith was this kind of square. He was different, and many of the people who were once his friends never let him forget it. Many times over he was labeled names unheard-of (we'll just use "chicken") because he would not change what he knew was right just to "belong" to a group of people who would and did attempt to extinguish the truth he knew was so.

His entire life was lived to accomplish what the Savior wanted him to accomplish . . . and every power he possessed was directed for that.

Did he question whether or not he should share the gospel with his friends?

Did he think he was working too hard for the Lord?

Did he shrink from opposition and quit, or did he rise up and glory in it to greater heights?

Youth, is there an example here, to be followed? You bet your "square little lives" there is.

Are we as strong today as the pioneers of yesterday?

Brigham Young said, "There is no such thing as sacrifice," and even had the Saints omit it from their vocabulary.

Your leaders, those close to you, and many on the other side are hoping and praying in your behalf, Youth. Now you live a life that will make those prayers come true.

# Conversation Piece

BY ELAINE CANNON

From around the Church comes news of youth conferences, fellowshiping fun, disc parties and dance demonstrations, symposiums and seminary activity, music fests, and the good word that LDS youth are involved in growing in the gospel, growing in skills and leadership ability. How does your area compare with these?

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## Missionary-Minded

Missionary-minded seminary students of the Santa Monica III-Brentwood seminary class have achieved a noteworthy record in bringing new members into the fold—eight before the close of the season. A breakfast, a parents' class, a dinner dance, a fellowshiping session were conducted under the direction of class officers Scott Atherly, Sue Razee, Julianne Cook, Diane Myers, Tish Blessing. James W. Geddes is the instructor.



*Missionary-minded California youth are Scott Atherly, Sue Razee, Julianne Cook, Diane Myers, Tish Blessing.*

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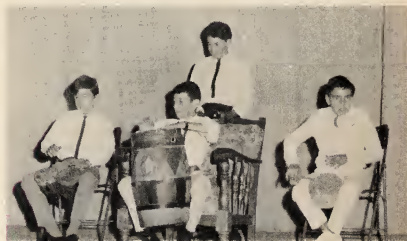
## South American Session

Chartered buses transported LDS teens in Montevideo, Uruguay, to a peaceful swim resort for a youth outing. Athletics, an open-air theater production, native dances, and the traditional

guitar numbers preceded an evening of ballroom dancing with music by the "Mormon 5." Spiritual sessions were built around the theme "How can we demonstrate to the world that we are Youth of the Noble Birthright?"



*Drama was included in the activities of the Capital District Youth Conference, Montevideo, Uruguay.*



*Tropical songs and South American rhythm instruments delighted youth participating in the MIA Youth Conference in Uruguay.*

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## Teen Elect

Lehi Palmer had an idea for the youth in his stake. He shared it, and it was built upon by his associated MIA workers. Now youth in Maricopa (Arizona) Stake are excited about the MIA Teen Elect. Virginia Shelley teaches ballroom dancing and social etiquette to boys and girls in two age groupings. It's an impressive sight to see a remarkable program that carries over into other areas of a teen's life. All in this Arizona stake agree that the program is successful. The weekly sessions are no-date affairs in the afternoon. Teens come in their Sunday best (including white gloves for the girls and shined shoes for the boys)! A special



program and a certificate of award for successfully completing the course tops off the season.



*Dancers in the 12-14 group of Arizona's famed and effective MIA Teen-Elect are Karen Cope, John Lane, Juli McIntire, Ricky Shumway, Mary Anne Burgoyne, Steve Osborn, Susan Richardson, and Steven Scow.*

## Explorodo

LDS Explorers of Region 18 (Arizona, Western Texas, and Mexico) welcomed the crowds and impressed the people thronging through exhibits in their first annual Explorodo this spring. Stan Miller, chairman of the steering committee, presided at events. The Explorers demonstrated



*Arizona Explorers prove a point about attitude as they mask their faces with typical teen expressions.*

*Mesa Mia Maids serenade Explorers during the "Glamor Panel" evening of a three day Explorodo.*



*Stan Miller helps Carla Cannon on with her coat during a "how-to-do-it-right" session.*



their interest in everything from airplanes to jazz bands and proved it with unusual demonstrations. Spiritual sessions featured President Harvey L. Taylor, acting chancellor of the Church Unified School System; D. James and Elaine Cannon, Church Co-ordinating Committee; Ross Taylor, YMMIA General Explorer Committee.

## Music to Remember

Two thousand voices from seven stakes thrilled thousands of spectators in the Long Beach, California arena. The 1964 music festival is still being talked about by the participants and the public. Mormon talent who have won fame in the entertainment world were featured, including Roberta Shore, the Clinger Sisters, the King Sisters, and the Yovail Dancers.

## Boston Basketball

Proof that the MIA athletic program is a powerful missionary tool lies in the story of Ernest Lawes and Bill Kindl of Boston Stake in Boston, Mass. It was through this activity under the direction of Supt. John Schreiner that a friend was converted and baptized into the church:



*Boston Stake YMMIA Supt. John Schreiner, center, works on basketball plays with Ernest Lawes and Bill Kindl.*

# The Last Word

If you confer a benefit,  
never remember it;  
if you receive one,  
never forget it.—Cicero

There is so much good in the worst of us  
And so much bad in the best of us,  
That it's rather hard to tell which of us  
Ought to reform the rest of us.

*Vacant lots and vacant minds are dumping grounds for rubbish.*

Those who live in the Lord never  
see each other for the last time.

The best part of religion—Gentleness,  
cheerfulness, neighborliness.

The sweetest sounds to mortals given  
Are heard in Mother, Home, and Heaven.  
—William Goldsmith Brown

Everything is funny as long as  
it is happening to somebody else.  
—Will Rogers, The Illiterate Digest

If youth be a defect, it is one that we outgrow only too soon.

Tourists can tell it was a  
scenic spot if the scenery  
is now mostly tourists.

Satire will always be unpleasant  
to those that deserve it. Thomas Shadwell

The joyfulness of a man pro-  
longeth his days. (Eccl. 30:22.)

Remember when the banana leaves  
the bunch he always gets skinned.

It is my joy of life to find  
At every turning of the road,  
The strong arm of a comrade  
To help me with my load.  
And since I have no gold to give,  
And love alone must make amends,  
My only prayer is, while I live,  
"God, make me worthy of my friends."

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## The journey that never began

It's funny how you look back at little things along the way . . . I wrote the insurance on Alma Steadman (he was my uncle). I remember how it took me nearly a year of dogged effort to convince him that he needed additional coverage.

Uncle Alma was a successful dentist in Salt Lake City. One Saturday he took advantage of a day off to visit relatives. His family was waiting in the car in the driveway as their father walked across the lush, green lawn to put the hose in a spot that was catching too much sunlight. As he stooped to grasp the sprinkler, he keeled forward, the victim of a fatal heart attack.

Uncle Alma's one premium of \$416.00 returned to his wife and family \$15,000 in proceeds, a very substantial and necessary income for those he left behind.

That's the wisdom and the miracle of life insurance!

*From the Beneficial Life files.  
All names have been changed.*

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